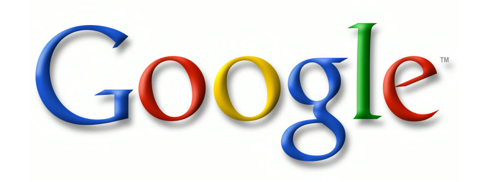
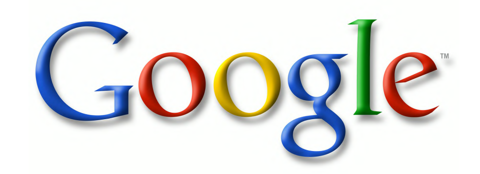






A COMPENDIOUS GRAMMAR

OF THE

EGYPTIAN LANGUAGE.

Quicquid praecipies esto brevis: ut cito dicta
Percipiant animi dociles, teneantque fideles.

De Art. Poet. III. 55.

A COMPENDIOUS GRAMMAR

OF THE

EGYPTIAN LANGUAGE

AS CONTAINED IN THE

COPTIC, SAHIDIC, AND BASHMURIC DIALECTS;

TOGETHER WITH

ALPHABETS AND NUMERALS IN THE HIEROGLYPHIC AND ENCHORIAL CHARACTERS.

BY THE

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TO

JOHN LEE ESQ^R.

LL. D., F. R. S., P. A. S., &. &.

IN GRATEFUL REMEMBRANCE OF

THE MANY FACILITIES AFFORDED

IN THE PROSECUTION OF

HIS EGYPTIAN STUDIES

THIS VOLUME IS RESPECTFULLY DEDICATED

BY THE AUTHOR.

PREFACE.

Egyptian Literature has of late years attracted particular attention. All that has come down to us of the Language and Literature of ancient Egypt is contained in the Coptic, Sahidic, and Bashmuric Dialects; and in the Enchorial, Hieratic, and Hieroglyphic Inscriptions, and Manuscripts.

Without attempting to trace the origin of the Egyptian Language, we may just remark that the learned Rossius in his "Etymologiæ Ægyptiacæ," has shown the affinity of a number of Coptic and Sahidic words to the Oriental Languages; which affinity to a certain extent, it must be admitted, does exist.*)

*) In Rawlinson's Herodotus are the following observations. "The Egyptian Language might, from its grammar, appear to claim a Semitic origin, but it is not really one of that family, like the Arabic, Hebrew,

Nor need we be surprised at this, when we consider the intercourse of the Jews, Syrians, Persians, Chaldeans, and Arabians with the Egyptians: but whether these words were originally Egyptian, or whether they were adopted from other languages, it is impossible for *us* to determine. M. Klaproth, a Gentleman well acquainted with Asiatic Languages, has also pointed out the resemblance of a considerable number of Egyptian

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and others; nor is it one of the Sanscrit family, though it shows a primitive affinity to the Sanscrit in certain points; and this has been accounted for by the Egyptians being an offset from the early "undivided Asiatic stock;" — a conclusion consistent with the fact of their language being "much less developed than the Semitic and Sanscrit, and yet admitting the principle of those inflictions and radical formations which we find developed, sometimes in one, sometimes in the other, of those great families." Besides certain affinities with the Sanscrit, it has others with the Celtic, and the languages of Africa; and Dr. Ch. Meyer thinks that Celtic "in all its non-Semitic features most strikingly corresponds with the old Egyptian." It is also the opinion of M. Müller that the Egyptian bears an affinity both to the Arian and Semitic dialects, from its having been an offset of the original Asiatic tongue, which was their common parent before this was broken up into the Turanian, Arian and Semitic.

In its grammatical construction, Egyptian has the greatest resemblance to the Semitic; and if it has less of this character than the Hebrew, and other purely Semitic dialects, this is explained by the latter having been developed after the separation of the original tongue into the Arian and Semitic, and by the Egyptian having retained a portion of both elements. There is, however, a possibility that the Egyptian may have been a compound language, formed from two or more *after* the first migration of the race, and foreign elements may have been then added to it, as in the case of some other languages.

Rawlinson's Herodotus vol. II. p. 279.

words to some of the dialects of the north of Asia, and the north of Europe: this discovery appears to have raised a doubt in his mind of the African origin of the Egyptians. The fact is, the remains we possess of the Egyptian Language, when separated from the Greek, with which it is in some measure mixed up, have no near resemblance to any one of the ancient or modern languages.*

The importance of the Ancient Egyptian Language to the Antiquary, will at once appear, when we consider that the knowledge of it is necessary before the inscriptions on the Monuments of Egypt can be properly understood, and the Enchorial and Hieratic Manuscripts can be fully deciphered.

Nor is it of less importance to the Biblical Student. The Egyptian Versions are supposed to have been made about the second century;** and if they were not

* Dr. Murray says, "The Coptic is an original tongue, for it derives all its indeclinable words and particles from radicals pertaining to itself. Its verbs are derived from its own resources. There is no mixture of any foreign language in its composition, except Greek." *Bruce's Travels,* vol. II. p. 473.

** Zosimus, as quoted by Fabricius, says, that the old Testament was translated into Egyptian, when the Septuagint Translation was made. "Biblia tunc non in Graecam tantum, sed etiam Aegyptiis in vernaculam linguam fuisse translata." p. 196.

The Talmudists say, "It is lawful for the Copts to read the Law in Coptic." *Tychsensius.* See also *Buxtorf's Talmudic Lex.* p. 1571. Also. "It is permitted to write the Law in Egyptian." *Babyl. Talmud,*

the first, they certainly were among the most early Translations of the Scriptures into the Languages of the East: and perhaps the Egyptian New Testament is of equal or even of greater authority than any of the ancient Versions. The Coptic or Memphitic, and the Sahidic or Thebaic, are distinct versions. The Translations of the old Testament, as will be readily supposed, were made from the Septuagint, and not from the Hebrew Scriptures. These versions will be found of great use in assisting to determine the reading of many passages of the Septuagint, and in fixing the meaning of many expressions. We may also observe that the quotation from Jeremy the Prophet, Matthew XXVII, 9. is found in fragments of Jeremiah in these versions: it is different from the parallel passage in Zachariah XI, 12, 13. and agrees with the quotation in St. Matthew. The Sahidic New Testament contains many important readings, and merits the closest attention of the Scholar and Divine.

The terms Coptic and Sahidic were adopted in the first edition of the grammar, instead of Memphitic and Thebaic, lest confusion should be created; as the

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Seder Med. Schal. f. 115. These expressions seem to imply the existence of the Law in Coptic.

For the arguments in support of the Translation of the New Testament into Egyptian in the second century, see *Wilkinson's Introduction to the Coptic New Testament*, and *The Introduction to the Sahidic Fragments*.

former terms are used in those Egyptian Publications which have issued from the Oxford University Press.

The defects and mistakes of the former edition the Author trusts have been corrected in this, and he has endeavoured to render this edition worthy of the confidence and patronage of the Students of Egyptian Literature.

Stanford Rivers Rectory.

May, 1862.

Observations
on the
Hieroglyphic and Enchorial Alphabets,
with a few remarks relative to their use.

The glory of Egypt has long since passed away, but enough of its learning remains in the Sculptured Monuments of Ancient Egypt, and in existing Papyri to excite the most intense interest. These stores had long engaged the attention of the Learned who had in vain endeavoured to decipher them till our indefatigable and learned countryman Dr. Young, and a little later in point of time M. Champollion, turned their energies to the subject with considerable success. And since their day the subject has not been permitted to slumber, for other learned men have entered the field, and put before the world all that these monuments have preserved, which had been hid from the researches of the wise for so many ages.

In the year 1814 Dr. Young commenced a laborious examination of the triple Inscription on the Rosetta Stone. This stone, which is much mutilated, was discovered by the French at Rosetta, and was shortly afterwards brought to this country. The Inscription is written in Greek, in Hieroglyphic, and in the Enchorial (εγχωρια)* or native character. Dr. Young entered upon the investigation after the Baron De Sacy and Mr. Akerblad had given up the attempt. By writing the Greek above the Enchorial, which reads from right to left, and comparing one part with another, Dr. Young succeeded in deciphering it, being aided by the words *King, Country, and,* &c. which had been discovered. Dr. Young next turned his attention to the Hieroglyphic Inscription, which was much mutilated: this he also deciphered by the aid of the two other Inscriptions. Having satisfactorily ascertained the name of *Ptolemy*, which was enclosed in a ring or oval, he justly conceived that the characters composing the name might be used otherwise than symbolically; he therefore proceeded to apply these characters *Phonetically*, or *Alphabetically*, as well as those contained in the name of *Berenice*, which he had ascertained, which was found with that of Ptolemy at Karnak: and by the aid of these characters he succeeded in de-

* This word is used in the Rosetta inscription and elsewhere.

ciphering other groups. Mr. Banks, who had received a communication from Dr. Young while he was in Egypt, discovered the names of *Ptolemy* and *Cleopatra* on a Temple and Obelisk at Philæ, which corresponded with the Greek dedicatory Inscriptions found upon the buildings, thus confirming Dr. Young's discoveries.

The letters in these names being thus ascertained and established, the system was taken up and extended by M. Champollion, and afterwards by Mr. Salt, our then consul general in Egypt. Since then, many eminent individuals, too numerous to name, have successfully pursued this branch of the Literature of Ancient Egypt, and the world is in possession of their labours.

From the researches of Dr. Young, M. Champollion, and others, the accompanying Alphabets are constructed.

The names of Kings, and of other distinguished individuals, are generally enclosed in ovals.

The characters are sometimes read from right to left, and at others from left to right, or from the top downwards; nor is the order in placing the characters always strictly observed, for in many instances it could not conveniently be done. We however state as a rule that the characters are always read from the side towards which the animals look.

The gender of nouns is expressed by Articles as in Coptic; the Hieroglyph ⊟ or □, corresponding with

π or ϕ, masculine singular, and ☙, with τ, θ or † sing. fem. in Coptic, as in the names of Cleopatra, Arsinoe, and Berenice. The character ⌐ has the power of ϥ in the Rosetta Inscription. If we may be allowed to reason from analogy I should be induced to say that the plural is formed by ﹏ — or ♉ agreeing with ΝΙ Coptic, or by these characters doubled; as ﹏﹏, = or ♉, ΝΕΝ, or ΝΙ, Coptic. The plural is also formed by III, and the dual by II, in the Rosetta Inscription. I am also inclined to think that the genitive is formed by ﹏, and the Prefixes, Pronouns, &c. by the grouping of several of the Phonetic characters: as ﹏, ΝΚ, or ΝΑΚ, ﹏, Νϥ, or ΝΑϥ; ﹏ ΝϹ, or ΝΑϹ &c.

The Alphabetic or Phonetic,* was one of the

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* Clemens Alexandrinus, who flourished about the second century is supposed to mention with correctness the kinds of writing used by the Egyptians. His words are these:

Αυτικα οἱ παρ' Αιγυπτιοις παιδευομενοι, πρωτον μεν παντων των Αιγυπτιων γραμματων μεθοδον εκμανθανουσι, την επιστολογραφικην καλουμενην· δευτεραν δε, την ἱερατικην, ἡ χρωνται οἱ ἱερογραμματεις· ὑστατην δε και τελευταιαν την ἱερογλυφικην, ἡς ἡ μεν εστι δια των πρωτων στοιχειων κυριολογικη· ἡ δε συμβολικη· της δε συμβολικης ἡ μεν κυριολογειται κατα μιμησιν ἡ δ' ὡσπερ τροπικως γραφεται, ἡ δε αντικρυς αλληγορειται κατα τινας αινιγμους· ἡλιον γουν γραψαι βουλομενοι κυκλον ποιουσι σεληνην δε σχημα μηνοειδες, κατα το κυριολογουμενον ειδος· τροπικως δε κατ' οικειοτητα μεταγοντες και μετατιθεντες, τα δ' εξαλλαττοντες, τα δε πολλαχως μετασχηματιζοντες χαραττουσιν. Strom. l. 4. c. 4.

„Jam vero qui docentur ab Aegyptiis, primum quidem discunt Aegy-

modes of Hieroglyphic writing; but besides this the Egyptians had another called Symbolic, which is subdivided into various kinds. One kind of Symbolic writing was by direct imitation, or pictorial representations of the things intended to be expressed; as a bullock or a ram was represented by a figure of the animal; and a bow and arrow by a graphic imitation of them. Another kind of Symbolic writing was the Tropical or Figurative; that is by metaphors and similitudes. The third kind of Symbolic writing was called Enigmatical. For instance,

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ptiarum litterarum viam ac rationem quae vocatur Epistolographica: secundo autem hieraticam, qua utuntur Hierogrammates: ultimam autem Hieroglyphicam: cujus una quidem species est per prima elementa, Cyriologica dicta: altera vero Symbolica. Symbolicae autem una quidem proprie loquitur per imitationem: alia vero scribitur velut Tropice: alia vero fere significat per quaedam Aenigmata. Qui solem itaque volunt scribere, faciunt circulum: lunam autem figuram lunae, cornuum formam prae se ferentem, convenienter ei formae quae proprie loquitur. Tropice autem per convenientiam traducentes et transferentes, et alia quidem immutantes, alia vero multis figuris imprimunt."

Porphyry has communicated much the same information on the subject.

Εν Αιγυπτῳ μεν τοις ἱερευσι συνην ὁ Πυθαγορας, και την σοφιαν εξεμαθε, και την Αιγυπτιων φωνην· γραμματων δε τρισσας διαφορας, επιστολογραφικων τε και ἱερογλυφικων και συμβολικων· τῶν μεν κοινολογουμενων κατα μιμησιν, των δε αλληγορουμενων κατα τινας αινιγμους.

De Vit. Pythag. CII, 12.

„In Aegypto cum sacerdotibus vixit Pythagoras, et sapientiam didicit, ac linguam Aegyptiorum: literarum autem tria genera, Epistolographicas, Hieroglyphicas, et Symbolicas, quarum illae (Hieroglyphicae) quidem res exponunt imitatione. Hae (Symbolicae) vero sub Aenigmatis quibusdam latenter ostendunt."

***

to express the sun they formed a circle, and for the moon they traced the figure of a crescent.

At what period Hieroglyphic writing was first used in Egypt it is impossible to say; but the inscriptions on the monuments carry us back to a very ancient date. The name of Tirhakah king of Ethiopia, (2. Kings XIX, 9.) who flourished about 700 years before Christ, was discovered by Mr. Salt at Medinet Haboo, and at Birkel in Ethiopia in Phonetic Characters. M. Champollion also found at Karnak the name of Shishak king of Egypt, (1. Kings XIV, 25, 26.) Phonetically written, who lived about 970 years before Christ. "He is represented as dragging the chiefs of thirty conquered Nations to the feet of the Theban Trinity." Among these he found written in letters at full length, Joudaha Melek, "The king of the Jews." This may be considered as a commentary on the above named chapter. We may probably conclude in the words of the Poet:

„Nondum flumineas Memphis contexere biblos
Noverat: et saxis tantum volucresque feraeque
Sculptaque servabant magicas animalia linguas."
Lucan. Phars. lib. III. 221.

The Hieratic or Sacerdotal characters are immediately derived from the Hieroglyphic, which will at once appear evident on comparing them. "These characters appear to have been intended for simple imita-

tions of the Hieroglyphics: and from these the Enchorial or Popular characters seem to have been derived."

"The manuscripts, which belong to the time of Psammetichus, appear to be decidedly Hieratic, and to follow closely the traces of the distinct characters, while those of Darius approach in some degree to the Enchorial form, which probably came into common use as the "epistolographic" character, while the Hieratic was so called as being more employed by the Priests for the purposes of their religion."

I am indebted to the kindness of C. W. Goodwin Esqr. for the Hieroglyphic and Enchorial Alphabets, and for the following observations on those Alphabets.

"The Hieroglyphic writing comprises between 60 and 70 signs which are alphabetic, that is, which represent simple vowel and consonantial sounds. There are also nearly 200 more which are syllabic, that is they represent combinations of simple sounds. Some of these latter signs are appropriated to particular words, others are in common use, and occur in the spelling of words of all kinds.

As an example of the Alphabetic signs we may take the owl, which represents the letter *m*. It often however stands alone, like ⲙ in Coptic, in which case we must suppose that a vowel sound *a* or *e* was either prefixed or postfixed in pronunciation. An example of the

syllabic signs is which represents the combination *am.* Signs of this kind are often com ined with one or more of the alphabetic signs. Thus for the simple we have sometimes , sometimes both of which combinations are sounded simply *am.* Many characters which are really syllabic were inserted in the earlier lists which were formed, as alphabetic. It is probable that all the Hieroglyphic characters were originally syllabic, and that those which subsequently became pure consonants, had at first a complementary vowel.

The Hieroglyphic list includes only those characters which are purely alphabetic. Those which are found in late inscriptions are marked with an asterisk.* A few of which the sound may be considered still open to doubt are marked with a query ?" —

"The Hieratic writing was formed from the Hieroglyphic, by a gradual modification of the original forms, many of which became so altered as to be capable of identification only by comparison of identical texts written in both kinds of characters, of which the Rituals furnish abundant examples. Many varieties of Hieratic exist, just as there are many kinds of handwriting amongst ourselves, all reducible to the old square Roman character.

About 600 B. C. the Demotic or Enchorial was ormed, being only an abbreviated or degenerated form of the Hieratic, trough which its letters may be traced

up to the original Hieroglyphics. — The Demotic or Enchorial writing comprises, like the Hieroglyphic and Hieratic, a limited number of purely alphabetical characters, and also a good many syllabic ones. The list here given is taken from the Demotic Grammar of Dr. Brugsch, and comprises only those characters which may be considered as purely alphabetic. The reading is from right to left."

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Enchorial or Demotic Alphabet.

A

I

OU

B

F, V

K

R

L

M

N

P

S

SH

T

ϫ, ϭ

KH, ϧ

H

Hieroglyphic Alphabet.

A

I, E

U, OU,

B

F, V

K

R, L

M

N

P

S

Sh

T

T (x)

KH

H

All these figures admit of being turned the other way and read from left to right.

Enchorial or Demotic Numbers.

1
2
3
4
5
6
7
8
9
10
20
30
40
50
60
70
80
90
100
200
300
400
500
600
700
800
900
1000

Hieroglyphic Numbers.

1.	I.
2.	II.
3.	III.
4.	IIII.
5.	IIIII. III II
6.	III III.
7.	IIII III. IIII III.
8.	IIII IIII. IIII IIII.
9.	IIIII IIII. IIIII IIII.
10.	∩. ⊓.
11.	∩I.
12.	∩II.
13.	∩III.
16.	∩IIIIII.
20.	∩∩.
21.	∩∩I.
22.	∩∩II.
30.	∩∩∩.
40.	∩∩∩∩.
50.	∩∩∩∩∩.
60.	∩∩∩ ∩∩∩.
70.	∩∩∩∩ ∩∩∩.
80.	∩∩∩∩ ∩∩∩∩.
90.	∩∩∩∩∩ ∩∩∩∩.
100.	9.
200.	99.
300.	999.
400.	9999.
500.	99999.
1000.	[illegible]. [illegible].

CHAP. I.

The Coptic, or Egyptian Alphabet.

Egypt. Alphabet.		Names of Letters.		English sounds.	Numb.
Ⲁ	ⲁ	ⲁⲗⲫⲁ	alpha	*a*	1
Ⲃ	ⲃ	ⲃⲏⲧⲁ	beta	*b*	2
Ⲅ	ⲅ	ⲅⲁⲙⲙⲁ	gamma	*g*	3
Ⲇ	ⲇ	ⲇⲉⲗⲧⲁ	delta	*d*	4
Ⲉ	ⲉ	ⲉⲓ	ei	*e* short	5
Ⲍ	ⲍ	ⲍⲏⲧⲁ	zeta	*z*	7
Ⲏ	ⲏ	ϩⲏⲧⲁ	heta	*e* long	8
Ⲑ	ⲑ	ⲑⲏⲧⲁ	theta	*th*	9
Ⲓ	ⲓ	ⲓⲱⲧⲁ	iota	*i*	10
Ⲕ	ⲕ	ⲕⲁⲡⲡⲁ	kappa	*k*	20
Ⲗ	ⲗ	ⲗⲁⲩⲇⲁ	lauda	*l*	30
Ⲙ	ⲙ	ⲙⲓ	mi	*m*	40
Ⲛ	ⲛ	ⲛⲓ	ni	*n*	50
Ⲝ	ⲝ	ⲝⲓ	xi	*x*	60
Ⲟ	ⲟ	ⲟⲩ	ou	*o* short	70
Ⲡ	ⲡ	ⲡⲓ	pi	*p*	80

Egypt. Alphabet.		Names of Letters.		English sounds.	Numb.
Ⲣ	ⲣ	ⲣⲟ	ro	*r*	100
Ⲥ	ⲥ	ⲥⲓⲙⲁ	sima	*s*	200
Ⲧ	ⲧ	ⲧⲁⲩ	tau	*t*	300
Ⲩ	ⲩ	ϩⲩ	hu	*u*	400
Ⲫ	ⲫ	ⲫⲓ	phi	*ph*	500
Ⲭ	ⲭ	ⲭⲓ	chi	*ch*	600
Ⲯ	ⲯ	ⲯⲓ	psi	*ps*	700
Ⲱ	ⲱ	ⲱⲩ	ou	*o* long	800
Ϣ	ϣ	ϣⲉⲓ	shei	*sh*	900
Ϥ	ϥ	ϥⲉⲓ	fei	*f*	90
Ϧ	ϧ	ϧⲉⲓ	khei	*kh*	
Ϩ	ϩ	ϩⲟⲣⲓ	hori	*h*	
Ϫ	ϫ	ϫⲁⲛϫⲓⲁ	gangia	*gi*	
Ϭ	ϭ	ϭⲓⲙⲁ	shima	*sh*	
Ϯ	ϯ	ⲧⲉⲓ	dei	*ti*	

It will be seen from the foregoing Alphabet that the Egyptians adopted the Greek Letters with the addition of seven other characters. Anciently the Hieroglyphic, Hieratic, and Demotic characters were only used in Egypt: but when Christianity prevailed in that country those characters were discontinued, and the Alphabet here given was generally, if not altogether adopted in their stead. It may be here observed that the five following letters, viz. ⲅ, ⲇ, ⲍ, ⲝ and ⲯ were not used by the Egyptians in their own language, but only in words adopted from the Greek.

CHAP. II.

The pronunciation of the Letters.

The following is the pronunciation of the letters which now prevails among the Copts of Egypt.

ⲁ. is pronounced as *a* in *man* with us, and is often used in Bash. instead of ⲉ, ⲟ and ⲱ: as ⲁⲛϩ for ⲟⲛϧ, ⲛⲁⲃⲉ for ⲛⲟⲃⲉ, ⲁⲛⲉϩ for ⲉⲛⲉϩ, and ⲣⲉϥϧⲁⲧⲉⲃ for ⲣⲉϥϧⲱⲧⲉⲃ.

ⲃ. is sounded as *b* in ⲃⲁⲃⲩⲗⲱⲛ, and as *v* in ⲃⲕⲧⲱⲣ, ⲓⲱⲃⲁⲛ. It is also used instead of ϥ and ⲫ, as ⲃⲓ for ϥⲓ, and ϣⲃⲏⲣ for ϣⲫⲏⲣ, and it sometimes interchanges with ⲡ, as ⲁⲡⲁ for ⲁⲃⲃⲁ.

ⲅ. never occurs in Egyptian words, except when it is used instead of other Letters, or is found in Greek words. It is used instead of ⲕ and ϫ, as ⲁⲛⲅ̄ for ⲁⲛⲕ̄, ⲛⲅ̄ for ⲛⲕ̄, ⲧⲱⲛⲅ for ⲧⲱⲛⲕ, ⲙⲁⲁⲅⲉ for ⲙⲁⲁϫⲉ; and in Greek words as ⲁⲛⲁⲅⲕⲏ.

ⲇ. was never used by the ancient Egyptians, and occurs only in foreign words, in which it is sometimes substituted for ⲧ, as ⲇⲁⲝⲓⲥ for ⲧⲁⲝⲓⲥ, ⲑⲉⲁⲇⲣⲟⲛ for ⲑⲉⲁⲧⲣⲟⲛ.

ⲉ. is pronounced as *ε* in Greek. It is used in Sahidic at the end of words instead of ⲓ in Coptic. It is also used instead of ⲁ in Bashmuric, as ϩⲉⲡ for ϩⲁⲡ. It is sometimes written instead of ⲏ.

ⲍ. is only used in words of foreign origin. It is sometimes written for ⲥ, as ⲍⲱⲛⲧ for ⲥⲱⲛⲧ. It is also written for ⲧ, as ⲧⲱⲡⲁⲍⲓⲟⲛ for ⲧⲱⲡⲁⲧⲓⲟⲛ.

ⲏ. is sounded like the Greek letter η, as ⲙⲏⲡⲟⲧⲉ: it was formerly pronounced with a sharp breathing, as ϩⲏⲅⲉⲙⲱⲛ, ἡγεμών. It is sometimes used for ⲉ and ⲓ, as ϩⲏⲃⲥ for ϩⲉⲃⲥ, ⲧⲏⲙⲓ for ⲧⲓⲙⲓ.

ⲑ. This letter is pronounced as *th* in ⲑⲁⲗⲁⲥⲥⲟⲥ. It is also pronounced as ⲇ. ⲑ is used instead of ⲧϩ for expedition in writing. In Sahidic and Bashmuric ⲧ is used instead of ⲑ, as ⲉⲧⲃⲉ for ⲉⲑⲃⲉ. ⲑ is sometimes used in Sahidic for ϭ, as ⲉⲑⲁⲩϣ for ⲉϭⲟⲟϣ.

ⲓ. answers to ι in Greek, or *ee* in English. It often changes with ⲉⲓ, as ⲓⲣⲉ, ⲉⲓⲣⲉ: ⲡⲓⲛⲉ, ⲡⲉⲓⲛⲉ.

ⲕ. is sounded as κ in Greek. It is used in Sahidic instead of ⲭ, as ⲕⲁⲙⲉ for ⲭⲁⲙⲉ; ⲕⲣⲟⲩⲣ for ⲭⲣⲟⲩⲣ. In Sahidic it is often exchanged for ⲅ, as ⲧⲱⲛⲅ for ⲧⲱⲛⲕ.

ⲗ. in Bashmuric answers to ⲣ in Coptic, as ⲗⲁⲙⲡⲓ for ⲣⲟⲙⲡⲓ; ⲗⲓⲙⲓ for ⲣⲓⲙⲓ.

ⲙ. is pronounced as *m* in English.

ⲛ. also answers to *n* in English.

ⲝ. this letter is seldom found in Egyptian words, but principally occurs in words derived from other languages. It is sometimes used instead of ⲕⲥ, as ⲑⲟⲩⲝ for ⲑⲟⲩⲕⲥ; ⲝⲟⲩⲣ for ⲕⲥⲟⲩⲣ.

ⲟ. is pronounced as *o* in Ⲣⲟⲃⲟⲁⲙ. It is often exchanged for ⲱ long, as ⲫⲱⲣϫ for ⲫⲟⲣϫ.

ⲡ. is sounded as *b* by the modern Egyptians. ⲡ is used in Sahidic for ⲫ in Coptic, as ⲡⲁϣ Sah. for ⲫⲁϣ Coptic. It is sometimes used for ⲃ, as ⲁⲡⲁ for ⲁⲃⲃⲁ.

ρ. is pronounced as *r* in ⲀⲣⲀⲘ. It is changed in Bashmuric for λ, as λⲈⲚ for ⲣⲀⲚ Coptic.

ⲥ. is enunciated as s in Ⲉⲥⲣⲱⲙ.

ⲧ. is pronounced as ⲇ; and it is occasionally used for ⲇ, as ⲦⲀⲚⲒⲈλ for ⲆⲀⲚⲒⲈλ.

ⲩ. is sounded like *u*. It occurs in words of Greek origin instead of ⲓ, ⲏ and ⲉⲓ; as ⲕⲩⲃⲱⲧⲟⲥ, for *κιβωτός*; ⲥⲩⲙⲉⲛⲓⲛ, for *σημαίνων*; and ⲇⲩⲛⲁ for *δεῖνα.*

ⲫ. is pronounced as *f;* and in the beginning of words as *b;* as ⲫⲁⲓ *bai.* In Sahidic and Bashmuric ⲡ is always used instead of ⲫ.

ⲭ. has the sound of *x*, or *χ* of the Greeks. It is exchanged with ϣ, and ϩ, as Ⲙϣⲓⲣ for ⲙⲉⲭⲓⲣ; and ⲭⲱⲡ ϩⲱⲡ. In Sahidic ⲕ is used instead of ⲭ.

ⲯ. is pronounced as *ps* in Greek. It is rarely used in Coptic, but sometimes it is found for ⲡⲥ in the expedition of writing, as ⲯⲓⲧ for ⲡⲥⲓⲧ; ⲯⲟλⲥⲉλ for ⲡⲥⲟλⲥⲉλ.

ⲱ. is sounded like *ω* of the Greeks. It is frequently exchanged with ⲟ; and in Sahidic ⲟⲟ is often used for ⲱ; and ⲁ in Bashmuric instead of ⲱ, as ⲁⲓⲕ for ⲱⲓⲕ.

ϣ. possesses the same power as ש in Hebrew. It is changed with ⲥ, ⲭ, ϫ, ϭ, and sometimes with ϩ.

ϥ. is pronounced as *f;* and it is changed with ⲃ, and sometimes with ⲫ, as ⲧⲏⲣⲫ for ⲧⲏⲣϥ.

ϧ. This letter answers to the ח of the Hebrews. Wilkinson says it has the sound of *kh.* It changes with ⲭ and ⲕϩ, as ⲭⲉⲣ, ϧⲉⲣ; and ϧⲱⲕϩ, ϧⲱϧ. It never

occurs in Sahidic, ϩ being always used in its stead.

ϩ. is pronounced as *h* or ה, and is used for the sharp breathing of the Greeks, as **ϩοπλον** ὅπλον, **ϩγϲωποϲ** ὕσσωπος.

ϫ. Sir Gardner Wilkinson says: "This letter is pronounced hard as *g* in go, and not as *dj*." It appears to answer to the Arabic ج. It changes with ⲅ, ⲭ, ϣ, and ϭ; as **ⲙⲁⲣϫⲁⲣⲓⲧⲏⲥ**, *μαργαριτης*, **ⲅⲉⲛⲉⲫⲱⲣ** for **ϫⲉⲛⲉⲫⲱⲣ**, **ϫⲣⲱⲙ** for **ⲭⲣⲱⲙ**, **ϣⲟⲩϣⲧ** for **ϫⲟⲩϣⲧ**, and **ϭⲟϩ**, **ϫⲟϩ**.

ϭ. This letter is pronounced as *s* or *sh* by the present Copts; as **ⲡⲥⲟϭⲛⲓ**, *epsoshni;* **ⲡⲉⲛϭⲟⲓⲥ**, *pensuais.* It is exchanged with ⲥ and ϣ, as **ϭⲱⲛϩ** for **ⲥⲱⲛϩ**, and **ϣⲱⲗ** for **ϭⲱⲗ**. But it is chiefly exchanged with ϫ in Sahidic and Bashmuric, as **ϭⲓⲛ** for **ϫⲓⲛ**. It occurs in some words of Greek origin instead of *κ*.

ϯ. The Copts of the present day pronounce this double letter as *di;* but there are some words in which we should evidently pronounce it as ti, as **ⲃⲁⲡϯⲥⲙⲁ**, **ⲡⲗⲁϯⲁ** etc. In Sahidic it is exchanged for **ⲧⲉ**, as **ϣⲟⲙϯ**, Sah. **ϣⲟⲙⲧⲉ**.

The following are examples of pronunciation as given by Sir G. Wilkinson while in Egypt. **ⲉⲑⲃⲉ**, pronounced as *átwa ;* **ⲥⲱⲧⲉⲙ**, *sodam ;* **ϭⲟⲙ**, *shōm ;* **ϫⲟⲙ**, *gōm ;* **ⲛⲓϣϯ**, *nishdee ;* **ⲡⲁⲛⲟⲩϯ**, *banóode ;* **ⲡⲓⲟⲩⲱⲓⲛⲓ**, *becooáynee ;* **ⲉ̀ⲃⲟⲗϧⲉⲛ**, *ávelkhán ;* **ⲉⲑⲃⲏⲧϥ**, *atwátf :* **ⲧⲡⲉ**, *édbe ;* **ⲙⲉⲑⲙⲏⲓ**, *metmái.*

CHAP. III.

Of Points and Abbreviations.

1. When the line in Coptic (̀) or the horizontal line in Sah. (‑) occurs over consonants, it generally expresses the vowel ⲉ, as ⲙ̀ or ⲙ̄, ⲉⲙ: ⲛ̀ or ⲛ̄, ⲉⲛ. The vowel is sometimes written, and at other times it is expressed by the line above the consonant, as ⲉⲙⲕⲁϩ or ⲙ̀ⲕⲁϩ, *affliction:* Sah. ⲙⲛ̄ for ⲙⲉⲛ, ⲛⲙ̄ for ⲛⲉⲙ, ϣⲙ̄ⲙⲟ for ϣⲉⲙⲙⲟ.

It appears from some words derived from the Greek, that the line (̀) has been used in Coptic to express the vowels ⲁ, ⲉ and ⲟ; as ⲛ̀ⲁⲑⲱⲑ, *'Αναθώθ*; ⲛ̀ⲟⲩϥⲓ, *ὄνουφι*; and ⲝ̀ⲉⲥⲧⲓⲛ for *ἐξέστην*.

It is equally evident from the Sahidic, that the line (–) is used for ⲁ, ⲉ and ⲟ; as ⲁⲛⲕ̄ for ⲁⲛⲟⲕ. *I;* ⲛ̄ⲧⲕ̄ for ⲛ̄ⲧⲟⲕ, *thou:* ⲟⲩⲛ̄ⲧϥ̄ for ⲟⲩⲟⲛⲧⲁϥ. *he hath;* ϣⲙ̄ⲧⲉ for ϣⲟⲙⲧⲉ, *three* f.; ⲛⲙ̄ for ⲛⲉⲙ *and;* ϩⲛ̄ for ϩⲉⲛ.

3. When the line (̀) occurs above a vowel in words derived from the Greek, we find it expresses the soft or hard breathing of the Greeks; as ⲏ̀ⲥⲁⲩ. *Ἡσαῦ*; ⲱ̀ⲥⲁⲛⲛⲁ, *ὡσαννά*; Ⲁ̀ⲃⲓⲁ̀, *'Αβιά*: or it denotes that the letter should be pronounced separately, and agrees with the diæresis of the Greeks, as Ⲥⲧⲟⲓ̀ⲭⲟⲥ, *Στωϊκός*.

4. The line (̀) is put over a letter in some words to distinguish them from others; as ⲡⲉ̀ⲛⲉϩ, *ever*, from ⲡⲉⲛⲉϩ, *thy oil* f.

5. A line above ⲙ̀ ⲙ̄, or ⲛ̀ ⲛ̄, distinguishes it from ⲙ or ⲛ radical, and from ⲛ, the definite article plural

before the infix; (see def. art. plur.) as ṅⲱⲟⲩ is *glory;* but ⲛⲱⲟⲩ, without the point above the ⲛ. is *to them.*

6. Two points in Sahidic (··) are sometimes put over the letter ï. as a contraction of ⲉⲓ. as ⲟⲩⲟïⲛ for ⲟⲩⲟⲉⲓⲛ, *light;* ⲡϫⲟïⲥ for ⲡϫⲟⲉⲓⲥ, *Lord.*

7. Two points are also put over the ï. when joined with another vowel in Sahidic, in the prefixes and suffixes to verbs, and in nouns and pronouns, thus: ⲧⲁϫⲣⲟï, ⲉⲣⲟï, ⲛⲁï, ϩⲧⲏï, ⲉϩⲣⲁï, ⲡⲁï, ⲧⲁï, ⲛⲁï, ⲙⲉï, ⲛⲟï, ⲏï &c.

8. The further use of the line (`) and of the points (··) will be pointed out as we proceed; but it may be here observed, that hardly two Manuscripts of the same work, agree in the lines above the letters; and we are still ignorant of a portion of them.

The Circumflex.

9. The circumflex (^) is found in Sahidic Manuscripts over the vowels ⲁ̂, ⲉ̂, ⲏ̂, ⲓ̂, ⲟ̂ and ⲱ̂; and also over the ⲉⲓ͡ and ⲟⲩ͡; as ⲟⲩⲁ̂, *one;* ⲛⲁ̂, *mercy;* ⲡⲏⲟⲩⲉ͡, *the heavens;* ⲛⲏ̂, *they;* ϣⲧⲉⲕⲟ̂, *a prison;* ϭⲱ̂, *to remain;* ⲟⲩⲉⲓ͡, *one;* ⲟⲩ͡, *what?* In some cases the circumflex appears to be used instead of doubling the vowels, as ⲁ̂, ⲱ̂, for ⲁⲁ and ⲱⲱ. The circumflex is not always found in Sahidic Manuscripts.

The Apostrophe.

10. The apostrophe (') is generally found over the last letter of a word in Sahidic, but not always. Its use does not appear to be very apparent. I will not therefore add to the conjectures which have been put forth

concerning it. It is found thus: ⲡⲟⲣⲛⲓⲁ', ⲙⲁ', ⲛⲟⲩⲃ', ⲗⲁⲩⲉⲓⲁ', ϣⲁϫⲉ', ⲥϩⲓⲙⲉ', ⲉⲓ̈ⲉϫⲓ', ⲃⲱⲕ', ϫⲱⲕ', ⲉⲍⲉⲕⲓⲏⲗ', ϣⲏⲣⲉϣⲏⲙ', ⲛ̄ⲙⲁⲛ', ⲣ̄ⲙⲁⲟ', ϩⲁⲧ', ϣⲃⲏⲣ', ⲥⲱⲧⲏⲣ', ⲡⲟⲛⲏⲣⲟⲥ', ϩⲁⲡ', ⲙ̄ⲡϥⲟⲩⲱϣ', ⲙ̄ⲙⲟϥ'.

11. It sometimes occurs in the middle of a word, as ⲥⲟⲗ'ⲥⲗ, ⲣ̄'ϩⲱⲃ, ϣⲧ̄ⲣ'ⲧⲱⲣ, ⲡⲉⲕ'ⲕⲁϩ.

The Abbreviations.

12. Some words in Coptic and Sahidic are abbreviated in the following manner, with a line or lines above the words.

ⲇ̅ⲁ̅ⲇ̅,	ⲇⲁⲩⲓⲇ,
ⲉ̅ⲑ̅, ⲉ̅ⲑ̅ⲩ̅,	ⲉⲑⲟⲩⲁⲃ,
ⲉⲣⲥͦ,	ⲉⲣⲟⲥ,
ⲑ̅ⲥ̅, ⲑ̅ⲩ̅,	ⲑⲉⲟⲥ, ⲑⲉⲟⲩ,
ⲑ̅ⲓ̅ⲗ̅ⲏ̅ⲙ̅,	ⲧϩⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ,
ⲓ̅ⲏ̅ⲗ̅,	ⲓⲥⲣⲁⲏⲗ,
ⲓ̅ⲏ̅ⲥ̅,	ⲓⲏⲥⲟⲩⲥ,
ⲓ̅ⲗ̅ⲏ̅ⲙ̅,	ⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ,
ⲓ̅ⲛ̅ⲥ̅,	ⲓⲏⲥⲟⲩⲥ ⲛⲁⲍⲁⲣⲉⲟⲥ ⲥⲱⲧⲏⲣ,
ⲓ̅ⲥ̅ⲗ̅,	ⲓⲥⲣⲁⲏⲗ,
ⲓ ⲱ ⲁ, ⲓ̅ⲱ̅ⲛ̅,	ⲓⲱⲁⲛⲛⲏⲥ,
ⲕ̅ⲉ̅, ⲕ̅ⲥ̅, ⲕ̅ⲛ̅,	ⲕⲩⲣⲓⲉ, ⲕⲩⲣⲓⲟⲥ, ⲕⲩⲣⲓⲟⲛ,
ⲕ̅ⲗ̅,	ⲕⲉⲫⲁⲗⲉⲟⲛ,
ⲙ̅ⲙ̅,	ⲙ̀ⲙⲁⲣⲧⲩⲣⲓⲁ,
ⲙⲟͦⲩ,	ⲙⲥⲟⲩ,
ⲙⲉⲧⲭ̅ⲣ̅ⲥ̅,	ⲙⲉⲧⲭⲣⲏⲥⲧⲟⲥ,
ⲟ̅,	ⲟⲛ, as ⲙⲩⲥⲧⲏⲣⲓⲟ̅,
ⲟ̆,	ⲟⲩ, as ⲟ̆ⲟϩ,

ⲟⲩ̅ⲟ̅, ⲟⲩⲟϩ,
ⲡ̅ⲑ̅ⲣ, ⲡⲁⲣⲑⲉⲛⲟⲥ,
ⲡ̅ⲛ̅ⲁ, ⲡⲛⲉⲩⲙⲁ.
ⲡ̅ⲛ̅ⲉ̅, ⲡⲛⲟⲩⲧⲉ,
ⲥ̅ⲣ̅, ⲥ̅ⲱ̅ⲣ̅, ⲥⲱⲧⲏⲣ. ⳨, ⲫⲛⲟⲩϯ,
⳨ ⲧ,
ⲩ̅ⲥ̅, ϣⲏⲣⲉ, ⳨, ⲥⲧⲁⲩⲣⲟⲥ,
ⲫϯ, ⲫⲛⲟⲩϯ. ⳨, ⲙⲁⲣⲧⲩⲣⲟⲥ,
ⲭ̅ⲣ̅, ⲭⲣⲟⲛⲟⲥ. ⳨, ⲡⲣⲟⲥ,
ⲭ̅ⲥ̅, ⲭ̅ⲣ̅ⲥ̅, ⲭⲣⲓⲥⲧⲟⲥ, ϭ̅ⲥ̅, ϭⲟⲉⲓⲥ. ϭⲟⲓⲥ.

13. Coptic Manuscripts generally begin with ⲥⲩ̅ⲛ̅ (θ) الله, بسم, in the name of God: or with ⲥⲩ̅ⲛ̅ (θ/ω) ⲓⲥⲭⲩⲣⲟⲥ (ω), in the name of the powerful God.

14. The stops used in Manuscripts, are one or two points, as ϫⲉ ϩⲏⲇⲏ ⲁϥⲙⲟⲩ. ⲟⲩⲟϩ &c. Mark XV, 44. or as ⲉⲗⲱⲓ: ⲉⲗⲱⲓ: ⲉⲗⲉⲙⲁ ⲥⲁⲃⲁⲭⲑⲁⲛⲓ: Mark XV, 24.

Part II. Etymology.

The Articles.

1. The Egyptian Language has the definite and indefinite articles, and also the possessive.

The Definite Article.

Coptic.

Masc. Sing.	Fem. Sing.	Plur. Com.
ⲡⲓ. ⲡ. ⲫ.	ⲧ. ⲑ. ϯ.	ⲛⲓ. ⲛⲉⲛ.

Sahidic.

ⲡⲉ. ⲡ. ⲧⲉ. ⲧ. ⲛⲉ. ⲛ̄. ⲛⲛ̄.

Bashmuric.

ⲡⲓ. ⲡⲉ. ⲡ. ϯ. ⲧⲉ. ⲧ. ⲛⲓ. ⲛⲉ. ⲛ̄.

2. The Coptic uses the article ⲡⲓ and ⲡ promiscuously, either before double consonants or vowels, as ⲡⲓ-ⲕⲁϩⲓ and ⲡ-ⲕⲁϩⲓ; ⲡⲓ-ⲏⲓ and ⲡ-ⲏⲓ; ⲡⲓ-ⲟⲩⲣⲟ and ⲡ-ⲟⲩⲣⲟ: ϯ-ⲥⲙⲏ and ⲧ-ⲥⲙⲏ. The Coptic has ⲡⲓ and ϯ also before vowels, even before ⲓ. as ⲡⲓⲁϩ, ϯⲓⲟⲩⲇⲉⲁ. But in the plural ⲛⲓ is generally used, but sometimes ⲛⲉⲛ, except before ⲉⲧ *who,* and the prefix, as we shall hereafter show. The articles ϕ and ⲑ, are used instead of ⲡ and ⲧ. before the letters ⲃ, ⲓ, ⲙ, ⲛ, ⲟⲩ, ⲣ, as ϕⲃⲁⲗ, ϕⲙⲱⲓⲧ, ϕⲟⲩⲁⲓ, ⲑⲃⲁⲕⲓ, ⲑⲙⲏⲥⲓ, ⲑⲛⲟⲩⲛⲓ: but we sometimes find these words written ⲡⲓⲃⲁⲗ, ⲡⲓⲙⲱⲓⲧ, ⲡⲓⲟⲩⲁⲓ, ϯⲃⲁⲕⲓ, ϯⲙⲏⲥⲓ, ϯⲛⲟⲩⲛⲓ.

3. The Sahidic has ⲡⲉ and ⲧⲉ singular, and ⲛⲉ plural before nouns, beginning with two consonants, as ⲧⲙⲁⲉⲓⲟ, ϫⲣⲟ, ϫⲡⲓⲟ, ϭⲗⲟⲟⲧⲉ, ⲡⲣⲱ &c. The Articles ⲡ and ⲧ singular, and ⲛ plural, are used not only before vowels, or before one consonant, as before ⲟⲩⲱϣ, ⲥⲏϭ, ⲛⲟⲩⲧⲉ, and ⲙⲁ; but even before consonants, when marked with the line or vowel above, as ⲣ̄ⲡⲉ, ⲧ̄ⲃⲃⲟ, ⲙ̄ⲛⲧⲣⲉ etc. But either ⲡⲉ, ⲧⲉ, ⲛⲉ are used before ϩ, as ⲧⲉϩⲓⲏ, ⲛⲉϩⲓⲟⲟⲩⲉ; or ⲡϩ is contracted into ϕ, and ⲧϩ into ⲑ, as ϕⲏⲩ, from ⲡϩⲏⲩ. ϕⲁⲡ, from ⲡϩⲁⲡ: ϕⲏⲕⲉ from ⲡϩⲏⲕⲉ: ϕⲟⲟⲩ from ⲡϩⲟⲟⲩ: and ⲑⲉ from ⲧϩⲉ, ⲑⲏ from ⲧϩⲏ, ⲑⲓⲙⲉ from ⲧϩⲓⲙⲉ, ⲑⲁⲓⲃⲉⲥ from ⲧϩⲁⲓⲃⲉⲥ, ⲑ̄ⲃⲥⲱ from

ⲧϩ̄ⲃⲥⲱ, ⲑ̄ⲗⲗⲱ from ⲧϩ̄ⲗⲗⲱ. Sometimes ⲡϩ is found without the contraction, as ⲡϩⲏⲧ, ⲡϩⲓⲣ. The vowel ⲉ is admitted before ⲟⲩ, and ⲉⲟⲩ is contracted into ⲉⲩ, as ⲡⲉⲩⲟⲉⲓϣ for ⲡⲉⲟⲩⲟⲉⲓϣ, ⲧⲉⲩϣⲏ for ⲧⲉⲟⲩϣⲏ, and ⲧⲉⲩⲛⲟⲩ for ⲧⲉⲟⲩⲛⲟⲩ. Often ⲛ̄ is prefixed to vowels, as ⲛ̄ⲁⲥⲉⲃⲏⲥ. ⲛ̄ is changed into ⲙ̄, before the letters ⲙ and ⲡ, as ⲙ̄ⲙⲁⲉⲓⲛ. *the signs;* ⲙ̄ⲡⲏⲩⲉ, *the heavens;* ⲛ̄ⲛ̄ sometimes occurs, as ⲛ̄ⲛ̄ϭⲗⲟϭ, *the beds.* The ⲛ̄ plur. is very rarely changed into ⲃ, ⲗ, ⲣ, before the same letters, as ⲃ̄ⲃⲣ̄ⲣⲉ, for ⲛ̄ⲃⲣ̄ⲣⲉ, plur. *new;* ⲗ̄ⲗⲁⲟⲥ for ⲛ̄ⲗⲁⲟⲥ, *the peoples;* ⲣ̄ⲣⲱⲙⲉ for ⲛ̄ⲣⲱⲙⲉ, *the men.* The Sahidic very rarely has the Coptic articles ⲡⲓ. ϯ and ⲛⲓ. but they are sometimes met with; and occasionally ⲧⲉⲓ and ⲛⲉⲓ are used instead of the articles.

The Indefinite Articles.

4. The indefinite article has no distinction of gender.

	Sing.	Plur.
Coptic.	ⲟⲩ.	ϩⲁⲛ.
Sahidic.	ⲟⲩ.	ϩⲉⲛ. ϩⲛ̄.
Bashmuric.	ⲟⲩ.	ϩⲁⲛ. ϩⲉⲛ. ϩⲛ̄.

5. Thus the indefinite article is used, as ⲟⲩⲥⲁϫⲓ. *a word;* ϩⲁⲛⲥⲁϫⲓ, *words;* ⲟⲩⲃⲁⲕⲓ. *a city;* ϩⲁⲛⲃⲁⲕⲓ, *cities.* When ⲟⲩ the indefinite article precedes the preposition ⲉ̀, as ⲉ̀ⲟⲩ, it is contracted into ⲉ̀ⲩ, as ⲉ̀ⲩϣⲁϥⲉ

to a desert for ⲉ̀ⲟⲩϣⲁϥⲉ. The Sahidic uses ϩⲉⲛ and ϩⲛ̄ in the plural, and the Bashmuric the Coptic and Sahidic plurals.

The Possessive Articles.

Coptic.

Sing. m.	Sing. f.	Plur. com.
ⲫⲁ.	ⲑⲁ.	ⲛⲁ.

Sahidic.

Sing. m.	Sing. f.	Plur. com.
ⲡⲁ.	ⲧⲁ.	ⲛⲁ.

6. These articles point out persons or things which belong to any one, as ⲡⲓⲁⲙⲁϩⲓ ⲫⲁ ⲫϯ ⲡⲉ, *the power is of God.* Ps. LXI, 11. ⲑⲁ ⲛⲓⲙ ⲧⲉ ⲧⲁⲓ ϩⲓⲕⲱⲛ, *of whom is this image.* Mark XII, 16. ⲛⲁ ⲧⲕⲟⲩⲓ ⲡⲓⲥⲧⲓⲥ, *of little faith.* Luke XII, 28. ⲡⲁ ⲡⲉϥⲓⲱⲧ, *of his father.* Luke IX, 26. When used with the name of a person, ⲫⲁ signifies *the son of,* as ⲫⲁ ⲏ̀ⲗⲓ, *the son of Eli.* Luke III, 23.

CHAP. IV.

Of Nouns.

1. An Egyptian noun generally takes an article before it, or other particle, as ⲟⲩⲣⲱⲙⲓ, *a man;* ϩⲁⲛⲙⲟⲩⲓ, *lions;* ⲡⲓⲣⲁⲛ, *the name;* ⲛⲓϭⲏⲡⲓ, *the clouds;* but when the article is prefixed to the adjective or the substantive, the other takes the prefix ⲛ̀, as ⲟⲩⲛⲓϣϯ ⲛ̀ϩⲟϯ, Copt. ⲟⲩⲛⲟϭ

ⲚϨⲞⲦⲈ, Sah. *a great fear*. Act. V, 2. ⲞⲨⲔⲀϨⲒ ⲚϢⲈⲘⲘⲞ, *a strange land,* Copt. ⲦϢⲞⲢⲠ ⲚⲚⲦⲞⲖⲎ. *the first commandment.* Sah. ⲞⲨⲚⲒϢϮ ⲚⲚⲈϨⲠⲒ ⲠⲈⲪⲀⲒ, *this is a great lamentation.* Copt. The Ⲛ is also prefixed to the noun substantive or adjective after the verbs ⲞⲒ, and ϢⲰⲠⲈ, as ⲈϤⲞⲒ ⲚⲞⲨⲰⲒⲚⲒ, *it is light;* ⲀⲔϢⲰⲠⲈ ⲚⲂⲞⲎⲐⲞⲤ, *thou hast been a helper.*

2. Adjectives sometimes take the articles, as ⲠⲒⲚⲒϢϮ, *great*, m.; ϮⲚⲒϢϮ, *great,* f.; but when they are united with the particles ⲈⲦ, ⲈϤ, ⲈⲤ and ⲈⲨ, they do not take the article. Adjectives are also distinguished by their prefixes and suffixes.

Of the Gender of Nouns.

3. Every noun of the three Dialects is either of the masculine or feminine gender, and is known by the masculine or feminine article being prefixed, or by the prefix or suffix, or it is known by its agreeing with the verb, or some other word in the sentence which has the sign of the gender; as ϮⲂⲀⲔⲒ, *the city*, f.; ⲠⲒⲈϪⲰⲢϨ, *the night,* m.; ⲈϤⲞϢ, *much,* m.; ⲈⲤⲞϢ, *much,* f.; ⲈⲐⲚⲀⲚⲈϤ. Copt. ⲚⲀⲚⲞⲨϤ, *good,* m.; Sah. ⲈⲐⲚⲀⲚⲈⲤ Copt. ⲚⲀⲚⲞⲨⲤ, Sah. *good,* f. The Plural has no distinction of gender, nor is there any neuter in the language, but instead of it the feminine is used. Nouns composed with the particle ⲘⲈⲦ Copt. or ⲘⲚⲦ Sah. are all feminine. Those composed with ϬⲒⲚ, Sah. are also feminine, but those compounded with ϪⲒⲚ, Coptic, are for the most part masculine.

4. There are some masculine nouns which become feminine by adding **ι** to them in the Coptic and Bashmuric, and **ϵ** in the Sahidic; as **ⲃⲱⲕ**, *a servant*, m.; **ⲃⲱⲕⲓ**, *a servant*, f. Copt. **ⲥⲟⲛ**, *a brother;* **ⲥⲱⲛⲓ**, *a sister*, Copt. **ϣⲟⲙ**, *a father in law.* **ϣⲱⲙⲓ**, Copt. **ϣⲱⲙⲉ**, Sah. *a mother in law.* **ϣⲫⲏⲣ**, *a friend*, m. **ϣⲫⲏⲣⲓ**, *a friend*, f. Copt. **ϣⲃⲉⲉⲣ**, *a friend*, m. **ϣⲃⲉⲉⲣⲉ**, *a friend*, f. Sah. **ϭⲁⲙⲁⲩⲗ**, *a camel*, m. **ϭⲁⲙⲁⲩⲗⲉ**, *a camel*, f. Sah. **ϩⲓⲏⲃ**, *a lamb*, m. **ϩⲓⲏⲃⲓ**, *a lamb*, f. Copt. **ϩⲓⲉⲓⲃ**, *a lamb*, m. **ϩⲓⲉⲓⲃⲉ**, *a lamb*, f. Sahidic.

5. Others form the feminine by changing the last short vowel of the masculine into a long one, as **ⲃⲉⲗⲗⲉ**, *blind*, m. **ⲃⲉⲗⲗⲏ**, Copt. **ⲃⲗ̅ⲗⲏ**, Sah. *blind*, f. **ⲙⲟⲩⲓ**, *a lion*, m. **ⲙⲟⲩⲏ**, *a lioness*, Copt. **ⲟⲩⲣⲟ**, *a king*, **ⲟⲩⲣⲱ**, *a queen*, Copt. **ⲣ̅ⲣⲟ**, *a king*. **ⲣ̅ⲣⲱ**, *a queen*, Sah. **ϧⲉⲗⲗⲟ**. *an old man*. **ϧⲉⲗⲗⲱ**. *an old woman*, Copt. **ϩⲗ̅ⲗⲟ**, *an old man*. **ϩⲗ̅ⲗⲱ**, *an old woman*, Sah. **ϣⲙ̅ⲙⲟ**, *a stranger*, m. **ϣⲙ̅ⲙⲱ**, *a stranger*, f. Sah. **ⲥⲁⲃⲉ**, *wise*, m. **ⲥⲁⲃⲏ**, *wise*, f. Copt. **ϧⲁⲉ̀**, *the end*, m. **ϧⲁⲏ**, *the end*, f. Copt.

6. Likewise by changing the vowel of the penultimate syllable of the masculine, as **ϣⲏⲣⲓ**, *a son*. **ϣⲉⲣⲓ**, *a daughter*, Copt. **ϣⲏⲣⲉ**, *a son*. **ϣⲉⲉⲣⲉ**, *a daughter*, Sah.

Of the Number of Nouns.

7. The number of nouns is two, the singular and the plural. These can only be distinguished from each other in general, by the singular or plural article being prefixed, as:

ⲟⲩϫⲱⲙ, *a book;* ⲡⲓϫⲱⲙ, *the book;* ϩⲁⲛϫⲱⲙ, *books;* ⲛⲓϫⲱⲙ, *the books;* ⲟⲩⲛⲟⲃⲉ, *a sin;* ⲡⲛⲟⲩⲃⲉ, *the sin;* ϩⲉⲛⲛⲟⲃⲉ, *sins;* ⲛⲉⲛⲟⲃⲉ, *the sins,* Sah.

When nouns occur, without the article being prefixed, the singular or plural can only be known by its connection with other words of the sentence.

8. Some adjectives take the prefixes ⲉϥ, masc. ⲉⲥ, fem. and ⲉⲩ plur, as ⲉϥⲉⲙⲡϣⲁ, *worthy,* m. ⲉⲥⲉⲙⲡϣⲁ, *worthy,* fem. ⲉϥⲟⲕⲙ̄. *sad,* m. Sah. ⲉⲩⲟⲕⲙ̄, *sad,* plur. Sah. The adjectives which have the suffixes ϥ and ⲥ singular, have the plural in ⲟⲩ, which variously is contracted with the preceding vowel, as ⲡⲉⲑⲛⲁⲛⲉϥ, *good.* ⲡⲉⲑⲛⲁⲛⲉⲩ, *good,* plur. ⲡⲉⲑⲛⲁⲁϥ, *great.* ⲡⲉⲑⲛⲁⲁⲩ, *great,* plur. ⲛⲁϣⲱϥ, *much.* ⲛⲁϣⲱⲟⲩ, *much,* plur.

9. There are a considerable number of Nouns in each dialect, which form their plural differently, which we shall here endeavour to class according to their termination.

10. Coptic Plurals which end in ⲓ. ⲁⲃⲱⲕ, *a crow.* ⲁⲃⲱⲕⲓ, *crows.* ⲁⲫⲱⲫ, *a giant.* ⲁⲫⲱⲫⲓ, *giants.* ⲙⲁ, *a place.* ⲙⲁⲓ, *places.* ⲙ̀ⲛⲟⲧ *a breast.* ⲙ̀ⲛⲟϯ, *breasts.* ⲣⲁⲙⲁⲟ̀, *rich.* ⲣⲁⲙⲁⲟⲓ̀, *rich,* plur. ϣⲫⲉⲣ, *a companion.* ϣⲫⲉⲣⲓ, *companions.* ϧⲉⲗⲗⲟ, *old.* ϧⲉⲗⲗⲟⲓ, *old,* plur.

11. Coptic Plurals which end in ⲩ and their sing. in ⲉ. ϭⲁⲗⲉ, *lame.* ϭⲁⲗⲉⲩ, *lame,* plur. ⲃⲉⲗⲗⲉ, *blind.* ⲃⲉⲗⲗⲉⲩ, *blind,* plur. ⲑⲉϣⲉ, *neighbour.* ⲑⲉϣⲉⲩ, *a neighbours.* ⲙⲉⲑⲣⲉ, *a witness.* ⲙⲉⲑⲣⲉⲩ, *witnesses.* ⲣⲉⲙϩⲉ, *free.* ⲣⲉⲙϩⲉⲩ, *free,* plur. ⲥⲁⲃⲉ, *prudent.* ⲥⲁⲃⲉⲩ, *prudent,* plur. ϧⲁⲉ̀, *last,* ϧⲁⲉⲩ, *last,* plur. ϫⲁⲛⲉ, *humble.* ϫⲁⲛⲉⲩ, *humble,* plur.

12. Coptic Plurals which end in **ⲟⲩ**, and their sing. in **ⲉ** and **ⲟ**; but which change them into **ⲏⲟⲩ** and **ⲱⲟⲩ** in the plural. **ⲉ̀ⲃⲟ,** *mute.* **ⲉ̀ⲃⲱⲟⲩ,** *mute,* plur. **ⲉ̀ϩⲉ,** *an ox.* **ⲉ̀ϩⲏⲟⲩ** and **ⲉ̀ϩⲱⲟⲩ,** *oxen.* **ⲓⲁⲣⲟ,** *a river.* **ⲓⲁⲣⲱⲟⲩ,** *rivers.* **ⲟⲩⲣⲟ,** *a king.* **ⲟⲩⲣⲱⲟⲩ,** *kings.* **ⲣⲁⲙⲁⲟ̀,** *rich.* **ⲣⲁⲙⲁⲱⲟⲩ,** *rich,* plur. **ⲣⲟ,** *a door.* **ⲣⲱⲟⲩ,** *doors.* **ⲥⲁⲓⲉ,** *fair.* **ⲥⲁⲓⲱⲟⲩ,** *fair,* pl. **ϣⲉⲙⲙⲟ,** *a stranger.* **ϣⲉⲙⲙⲱⲟⲩ,** *strangers.* **ϣⲛⲉ,** *a net.* **ϣⲛⲏⲟⲩ.** *nets.* **ϣⲧⲉⲕⲟ,** *a prison.* **ϣⲧⲉⲕⲱⲟⲩ,** *prisons.* **ϣϫⲉ,** *a locust.* **ϣϫⲏⲟⲩ,** *locusts.* To these may be added **ⲁⲡⲏ,** *head,* Bash. **ⲁⲡⲏⲟⲩ,** *heads.*

13. Coptic Plurals which end in **ⲟⲩⲓ**, and their singulars ending with a consonant, or with **ⲱ**.

ⲁϥ, *flesh.* **ⲁϥⲟⲩⲓ,** *flesh,* plur. **ⲁϫⲱ,** *magician.* **ⲁϫⲱⲟⲩⲓ,** *magicians.* **ⲉⲧⲫⲱ,** *a burden.* **ⲉⲧⲫⲱⲟⲩⲓ,** *burdens.* **ⲣⲉϥϫⲱ,** *a singer.* **ⲣⲉϥϫⲱⲟⲩⲓ,** *singers.* **ⲥⲃⲱ,** *a doctrine.* **ⲥⲃⲱⲟⲩⲓ,** *doctrines.* **ⲥⲫⲓⲣ,** *a side.* **ⲥⲫⲓⲣⲱⲟⲩⲓ,** *sides.*

14. Of Coptic Plurals which end in **ⲟⲩⲓ**, and their singulars in **ⲉ**, **ⲉⲓ**, **ⲏ** or **ⲟⲩ**, which are changed into **ⲏⲟⲩⲓ** or **ⲱⲟⲩⲓ** in the plural: as

ⲁⲫⲉ, *a head.* **ⲁⲫⲏⲟⲩⲓ,** *heads.* **ⲁⲗⲟⲩ,** *a boy.* **ⲁⲗⲱⲟⲩⲓ,** *boys.* **ⲃⲉϫⲉ,** *wages.* **ⲃⲉϫⲏⲟⲩⲓ,** *wages,* plur. **ⲉⲣⲙⲏ,** *a tear.* **ⲉⲣⲙⲱⲟⲩⲓ,** *tears.* **ⲉⲣⲫⲉⲓ,** *a temple.* **ⲉⲣⲫⲏⲟⲩⲓ.** *temples.* **ⲟⲩⲛⲟⲩ,** *an hour.* **ⲟⲩⲛⲱⲟⲩⲓ,** *hours.* **ⲧⲉⲃⲛⲏ,** *a labouring beast.* **ⲧⲉⲃⲛⲱⲟⲩⲓ,** *beasts.* **ⲫⲉ,** *heaven.* **ⲫⲏⲟⲩⲓ,** *heavens.* **ϧⲣⲉ,** *food.* **ϧⲣⲏⲟⲩⲓ,** *food,* plur.

15. Sahidic Plurals which end in **ⲉ**.

ⲁⲃⲱⲕ, *a crow.* **ⲁ̀ⲃⲱⲕⲉ,** *crows.* **ⲗⲟⲟⲩ,** *an ornament.* **ⲗⲟⲟⲩⲉ,** *ornaments.*

16. Sahidic Plurals which end in ⲉⲩ, and ⲏⲩ, and their singulars in ⲉ, as

ⲃⲗ̄ⲗⲉ, *blind.* ⲃⲗ̄ⲗⲉⲩ, *blind,* pl. ⲥⲁⲃⲉ, *prudent.* ⲥⲁⲃⲉⲉⲩ, *prudent,* plur. ϣⲁϥⲉ, *a desert.* ϣⲁϥⲉⲉⲩ, *deserts.* ϫⲓϫⲉ, *an enemy.* ϫⲓϫⲉⲉⲩ, *enemies.* ϯⲙⲉ, *a village.* ϯⲙⲉⲉⲩ, *villages.* ϩⲁⲉ, *last.* ϩⲁⲉⲉⲩ and ϩⲁⲉⲩⲉ, *last,* plur.

17. Sahidic Plur. which change the ⲉ sing. into ⲏⲩ pl. ⲁⲙⲣⲉ, *a baker.* ⲁⲙⲣⲏⲩ, *bakers.* ⲉϩⲉ, *an ox.* ⲉϩⲏⲩ, *oxen.* ϣⲛⲉ, *a net.* ϣⲛⲏⲩ, *nets.*

18. Sahidic Plurals which end in ⲉⲩⲉ, ⲏⲩⲉ, and ⲏⲟⲩⲉ, and their singulars in ⲉ, as

ⲁⲡⲉ, *a head.* ⲁⲡⲏⲩⲉ, *heads.* ⲡⲉ, *heaven.* ⲡⲏⲩⲉ, *heavens.* ϩⲁⲉ, *last.* ϩⲁⲉⲉⲩⲉ, *last,* plur. ϩⲣⲉ, *food.* ϩⲣⲏⲩⲉ, and ϩⲣⲏⲟⲩⲉ, *food,* plur. ϭⲁⲗⲉ, *lame.* ϭⲁⲗⲉⲉⲩⲉ, *lame,* plur. The short ⲉ is changed into ⲏ when the plurals ends in ⲏⲩⲉ.

19. Sahidic Plurals which end in ⲟⲩ, and their singulars in ⲟ, which are changed into ⲱⲟⲩ, as

ⲓⲉⲣⲟ, *a river.* ⲓⲉⲣⲱⲟⲩ, *rivers.* ⲕⲣⲟ, *the shore.* ⲕⲣⲱⲟⲩ, *shores.* ⲙ̄ⲛⲧⲣ̄ⲣⲟ, *a kingdom.* ⲙ̄ⲛⲧⲣ̄ⲣⲱⲟⲩ, *kingdoms.* ⲣⲟ, *a door.* ⲣⲱⲟⲩ, *doors.* ⲣ̄ⲣⲟ, *a king.* ⲣ̄ⲣⲱⲟⲩ, *kings.* The following is formed not quite regularly: ⲉϩⲉ, *an ox.* ⲉϩⲟⲟⲩ, *oxen.*

20. Sahidic Plurals which end in ⲟⲩⲉ.

ⲉⲓⲱ, *an ass.* ⲉⲓⲱⲟⲩⲉ, *asses.* ⲉⲙⲣⲱ, *a harbour.* ⲉⲙⲣⲟⲟⲩⲉ, *harbours.* ⲉⲱ, *an ass.* ⲉⲟⲟⲩⲉ, *asses.* ⲕⲉ, *another.* ⲕⲟⲟⲩⲉ, *others.* ⲟⲩⲛⲟⲩ, *an hour.* ⲟⲩⲛⲟⲟⲩⲉ, *hours.* ⲟⲩϣⲏ, *night.* ⲟⲩϣⲟⲟⲩⲉ, *nights.* ⲣⲓⲙⲉ, ⲣⲙⲉⲓⲏ, *weeping.* ⲣ̄ⲙⲉⲓⲟⲟⲩⲉ, ⲣⲙⲉⲓⲟⲩⲉ, *tears.* ⲣⲟⲙⲡⲉ, *a year.* ⲣ̄ⲙ̄ⲡⲟⲟⲩⲉ, *years.* ⲥⲃⲱ, *a doctrine.* ⲥⲃⲟⲟⲩⲉ, *doctrines.* ⲥⲡⲓⲣ, *a side.* ⲥⲡⲓⲣⲟⲟⲩⲉ,

sides. ⲧⲃ̄ⲛⲏ, *a beast.* ⲧⲃ̄ⲛⲟⲟⲩⲉ, *beasts*, plur. ϩⲓⲏ, *a way.* ϩⲓⲟⲟⲩⲉ, *ways.* ϩⲣⲉ, *food.* ϩⲣⲉⲟⲩⲉ, *food,* plur.

21. Coptic and Sahidic Plurals of a more irregular character.

Coptic.

Sing.	Plur.
ⲁϩⲟ, *a treasure.*	ⲁϩⲱⲣ, *treasures.*
ⲁⲃⲟⲧ, *a month.*	ⲁⲃⲏⲧ, *months.*
ⲁⲛⲁϣ, *an oath.*	ⲁⲛⲁⲩϣ, *oaths.*
ⲃⲏⲧ, *a palmwood.*	ⲃⲁϯ, *palmwoods.*
ⲃⲱⲕ, *a servant.*	ⲉ̀ⲃⲓⲁⲕ, *servants.*
ⲉⲑⲟϣ, *an Ethiopian.*	ⲉⲑⲁⲩϣ, *Ethiopians.*
ⲉⲙⲕⲁϩ, *grief.*	ⲉⲙⲕⲁⲩϩ, *griefs.*
ⲉⲱ, *an ass.*	ⲉⲉⲩ, *asses.*
ⲉϣⲱ, *a pig.*	ⲉϣⲁⲩ, *pigs.*
ⲉϣⲱⲧ, *a merchant.*	ⲉϣⲟϯ, *merchants.*
ⲏⲓ, *a house.*	ⲏⲟⲩ, *houses.*
ⲓⲟⲙ, *the sea.*	ⲁⲙⲁⲓⲟⲩ, *seas.*
ⲓⲱⲧ, *a father.*	ⲓⲟϯ, *fathers.*
ⲙⲉⲛⲣⲓⲧ, *beloved.*	ⲙⲉⲛⲣⲁϯ, *beloved.*
ⲙⲉϣⲱⲧ, *a plain.*	ⲙⲉϣⲟϯ, *plains.*
ⲙⲱⲓⲧ, *a way.*	ⲙⲓⲧⲱⲟⲩⲓ, *ways.*
ⲟⲩⲣⲓⲧ, *a keeper.*	ⲟⲩⲣⲁϯ, *keepers.*
ⲣⲉⲙⲏⲧ, *a tenth.*	ⲣⲉⲙⲁϯ, *tenths.*
ⲥⲁϧ, *a scribe.*	ⲥϧⲟⲩⲓ, *scribes.*
ⲥⲟⲃⲧ, *a wall.*	ⲥⲉⲃⲑⲁⲓⲟⲩ, *walls.*
ⲥⲟⲛⲓ, *a robber.*	ⲥⲓⲛⲱⲟⲩⲓ, *robbers.*
ⲥⲟⲛ, *a brother.*	ⲥⲛⲏⲟⲩ, *brothers.*
ⲥϩⲓⲙⲓ, *a woman.*	ϩⲓⲟⲙⲓ, *women.*

ϣⲟⲙ, *a father in law.*	ϣⲙⲱⲟⲩ, *fathers in law.*
ϣⲃⲱⲧ, *a rod.*	ϣⲃⲟϯ, *rods.*
ϩⲃⲱ, *a viper.*	ϩⲃⲟⲩⲓ, *vipers.*
ϩⲑⲟ, *a horse.*	ϩⲑⲱⲣ, *horses.*
ϩⲁⲗⲏⲧ, *a bird.*	ϩⲁⲗⲁϯ, *birds.*
ϩⲟⲩⲓⲧ, *the first.*	ϩⲟⲩⲁϯ, *first,* plur.
ϩⲱⲃ, *a work.*	ϩⲃⲏⲟⲩⲓ, *works.*
ϫⲁⲙⲟⲩⲗ, *a camel.*	ϫⲁⲙⲁⲩⲗⲓ, *camels.*
ϫⲟï, *a ship.*	ⲉ̀ϫⲏⲟⲩ, *ships.*
ϭⲁⲗⲟϫ, *a foot.*	ϭⲁⲗⲁⲩϫ, *feet.*
ϭ̅ⲥ̅, *a Lord.*	ϭⲓⲥⲉⲩ, *Lords.*

Sahidic.

Sing.	Plur.
ⲁϩⲟ, *a treasure.*	ⲁϩⲱⲱⲣ, *treasures.*
ⲃⲓⲣ, *a basket.*	ⲃⲣⲏⲟⲩⲉ, *baskets.*
ⲉⲃⲟⲧ, *a month.*	ⲉⲃⲁⲧⲉ, *months.*
ⲉⲓⲱⲧ, *a father.*	ⲉⲓⲟⲧⲉ, *fathers.*
ⲟⲩⲣⲓⲧ, *a keeper.*	ⲟⲩⲣⲁⲧⲉ, *keepers.*
ⲥⲟⲛ, *a brother.*	ⲥⲛⲏⲩ, *brothers.*
ⲥϩⲓⲙⲉ, *a woman.*	ϩⲓⲟⲙⲉ, *women.*
ⲟⲩϩⲟⲣ, *a dog.*	ⲟⲩϩⲟⲟⲣ, *dogs.*
ϩⲁⲗⲏⲧ, *a bird.*	ϩⲁⲗⲁⲁⲧⲉ, *birds.*
ϩⲃⲱ, *a viper.*	ϩⲃⲟⲩⲓ, *vipers.*
ϩⲧⲟ, *a horse.*	ϩⲧⲱⲣ, ϩⲧⲱⲱⲣ, *horses.*
ϩⲱⲃ, *a work.*	ϩⲃⲏⲩ, ϩⲃⲏⲩⲉ, *works.*
ϫⲟï, *a ship.*	ⲉϫⲏⲩ, *ships.*
ϫⲟⲉⲓⲥ, *Lord.*	ϫⲉⲓⲥⲟⲟⲩⲉ, *Lords.*

Of Cases of Nouns.

22. Strictly speaking the three Dialects of Egypt have no cases of nouns. But these are indicated by certain particles which precede, or are prefixed to the nouns, or by prepositions, as,

	Coptic.	Sahidic and Bashmuric.
Nom.	ⲛ̀ϫⲉ.	ⲛ̄ϭⲓ.
Gen.	ⲛ̀ⲧⲉ, ⲙ̀, ⲛ̀.	ⲛ̄ⲧⲉ, ⲙ̄, ⲛ̄.
Dat.	ⲉ̀, ⲙ̀, ⲛ̀.	ⲉ̄, ⲙ̄, ⲛ̄.
Acc.	ⲉ̀, ⲙ̀, ⲛ̀.	ⲉ, ⲙ̄, ⲛ̄.
Voc.	ⲱ̀, ⲡⲓ.	ⲱ, ⲡⲉ.
Abl.	ⲉ̀, ⲙ̀, ⲛ̀, or a preposition.	ⲉ, ⲙ̄, ⲛ̄, or a preposition.

23. It will be seen that what are called cases in Greek and Latin are here denoted by particles which precede the noun, as in the nominative and genitive, or by particles prefixed.

The Nominative Case.

24. The sign of the nominative case is ⲛ̀ϫⲉ in Coptic, and ⲛ̄ϭⲓ in Sahidic and Bashmuric, as ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲓ̄ⲏ̄ⲥ̄, ⲡⲉϫⲁϥ ⲛⲱⲟⲩ, *Jesus answered (and) said to them,* Luke VI, 3. ⲁⲥⲓ̀ ⲇⲉ ⲛ̀ϫⲉ ⲙⲁⲣⲓⲁ̀ ϯⲙⲁⲅⲇⲁⲗⲓⲛⲏ, *But Mary Magdalen came.* John XX, 18. ⲁϥⲉⲓ̂ ⲛ̄ϭⲓ ⲓ̈ⲱⲁⲛⲛⲏⲥ, *John came.* Mat. III, 1. Sah. ⲧⲟⲧⲉ ⲁϥⲉⲓ̂ ⲛ̄ϭⲓ ⲓ̄ⲥ̄ ⲉⲃⲟⲗϩⲛ̀, ⲧⲅⲁⲗⲓⲗⲁⲓⲁ, *than Jesus came out of Galilee.* Mat. III, 13. Sah.

The Genitive Case.

25. The genitive case is indicated by ⲛ̀ⲧⲉ preceding the noun, as ⲟⲩⲃⲁⲕⲓ ⲛ̀ⲧⲉ ⲧⲥⲁⲙⲁⲣⲓⲁ̀, *a city of Samaria.* John IV, 4. ⲫⲟⲩⲱⲓⲛⲓ ⲛ̀ⲧⲉ ⲡⲉⲕϩⲟ, *the light of thy face.* Ps. XLIV, 3. ⲟⲩϣⲁϫⲉ ⲛ̄ⲧⲉ ⲧⲙⲉ, *the word of truth*, Sah. 2. Cor. VI, 7. Sah. But the prefix ⲙ̀ or ⲛ̀, is frequently used as the sign of the genitive case, especially in the Sahidic, as ⲫⲣⲁⲛ ⲙ̀ⲡⲁⲓⲱⲧ, *the name of my father.* John V, 44. ⲟⲩⲥⲁϫⲓ ⲛ̀ⲉ̀ⲙⲓ, *the word of knowledge.* 1. Cor. XII, 8. ⲧϣⲉⲉⲣⲉ ⲛ̄ⲥⲓⲱⲛ, *the daughter of Sion.* Mat. XXI, 5. Sah. ⲡϣⲏⲣⲉ ⲛ̄ⲇⲁⲩⲉⲓⲇ, *the son of David.* Mat. XXI, 9. Sah. ⲡϣⲏⲣⲉ ⲙ̄ⲡⲣⲱⲙⲉ, *the son of man.* Luke XXII, 48. Sah. ⲧϭⲟⲙ ⲙ̄ⲡⲛⲟⲩⲧⲉ, *the power of God.* Luke XXII, 69. Sah. The prefix ⲙ̀ is used principally before ⲃ, ⲙ and ⲫ, and always before ⲡ, but seldom before ⲗ and ⲣ.

The Dative Case.

26. The dative case takes the prefix ⲙ̀ or ⲛ̀, and sometimes ⲉ̀, as ⲁϥϯⲧⲟⲧϥ ⲙ̄ⲡⲓⲥ̄ⲗ̄, *he hath given help* (his hand) *to Israel.* ⲡⲉϫⲁϥ ⲛ̀ⲥⲓⲙⲱⲛ, *he said to Simon.* ⲁϥⲓ̀ ⲉ̀ⲡⲏⲓ ⲙ̀ⲙⲁⲣⲓⲁ̀, *he came to the house of Mary.* ⲛ̄ϯ ϣⲱⲙ ⲙ̄ⲡⲣ̄ⲣⲟ, *to give tribute to the king*, Luke XXIII, 2. Sah. ϯ ⲛ̄ⲛ̄ϩⲏⲕⲉ, *to give to the poor,* Luke XIX, 8. Sah. ⲛⲉⲕϫⲱ ⲙ̄ⲙⲟⲥ ⲉⲟⲩⲟⲛ ⲛⲓⲙ, *sayest thou it to all?* Luke XII, 41. Sah. When ⲉ is prefixed to the indefinite article ⲟⲩ, the ⲉⲟⲩ are frequently contracted into ⲉⲩ, as ⲉⲥⲧⲛ̄ⲧⲱⲛ ⲉⲩⲃ̄ⲗ̄ⲃⲓⲗⲉ ⲛ̄ϣ̄ⲗ̄ⲧⲙ̄, *it is like to a grain of mustard seed.* Luke XIII, 19. Sah.

The Accusative Case.

27. The signs of the accusative case are ⲙ̀, ⲛ̀ or ⲉ̀, as ⲁⲛϫⲓⲙⲓ ⲙ̀ⲡⲓⲙⲁⲛⲥⲱⲛϩ, *we found the prison,* Acts V, 21. ⲁϥⲣⲱϧⲧ ⲛ̀ϩⲁⲛϫⲱⲣⲓ, *he hath cast down the strong,* Luke I, 52. ⲁⲗⲗⲁ ⲉ̀ⲣⲉⲧⲉⲛⲉ̀ϭⲓ ⲛ̀ⲟⲩϫⲟⲙ, *but ye shall receive power.* Acts I, 8. ⲁⲛⲛⲁⲩ ⲉ̀ⲡⲟ̅ⲥ̅, *we have seen the Lord.* John XX, 25. ⲁ ⲙⲱⲩⲥⲏⲥ ϫⲉⲥⲧ̅ ⲙ̀ⲡϩⲟϥ, *Moses lifted up the serpent.* John I, 14. Sah. ⲡⲁⲓ ⲉⲧⲉ ⲣ̅ⲟⲩⲟⲉⲓⲛ ⲉⲣⲱⲙⲉ ⲛⲓⲙ, *which enlighteneth every man.* John I, 9. Sah. But the ⲉ is most frequently used as the sign of the accusative.

The Vocative Case.

28. The sign of the vocative case is ⲱ̀ preceding the noun, as ⲱ̀ ⲑⲉⲟⲫⲓⲗⲉ, *o Theophilus.* Acts I, 1., but it does not often occur. The definite article is used as the sign of the vocative, as ⲫⲣⲉϥϯⲥⲃⲱ ⲛ̀ⲁⲅⲁⲑⲟⲥ, Copt. ⲡⲥⲁϩ ⲛ̅ⲁⲅⲁⲑⲟⲥ, *o good Master!* Sah. Mat. XIX, 16. ⲡⲁϣⲫⲏⲣ, *O my friend!* Copt. ⲡⲉϣⲃⲉⲉⲣ, *O friend!* Sah. Mat. XX, 13. ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲡϫⲟⲉⲓⲥ ⲛⲁ ⲛⲁⲛ ⲡϣⲏⲣⲉ ⲛ̅ⲇⲁⲩⲉⲓⲇ, *saying, O Lord thou son of David, have mercy on us,* Sah. Mat. XX, 30. ⲧϣⲉⲣⲓ ⲛ̀ⲥⲓⲱⲛ, Copt. ⲧϣⲉⲉⲣⲉ ⲛ̅ⲥⲓⲱⲛ, *O daughter of Sion!* John XII, 15. Sah.

The Ablative Case.

29. This case sometimes takes the prefix ⲙ̀, ⲛ̀ or ⲉ̀, as ⲉⲛⲟⲃⲉ ⲛⲓⲙ, *from all sin.* Sah. ⲉⲡⲛⲟⲩⲧⲉ, *from God.*

ⲚⲚⲘⲞⲔⲘⲈⲔ. *from the thoughts.* Sah. But the ablative is generally represented by some preposition.

The Bashmuric takes the same particles as the Sahidic to all the cases, except the Ablative.

CHAP. V.

Of Adjectives.

1. There are some adjectives, the number and gender of which are known by the suffixes, or the articles, as ⲠⲓⲚⲓϢϮ, *great,* m. ϮⲚⲓϢϮ, *great,* f. and ⲈⲐⲚⲀⲚⲈϤ, *good,* m. ⲈⲐⲚⲀⲚⲈⲤ, *good,* f. ⲚⲀⲀϤ or ⲈⲐⲚⲀⲀϤ, *great,* m. Sah. ⲚⲀⲀⲤ, *great,* f. Sah. ⲈⲐⲚⲀⲀⲨ, *great,* plur. Sah.

Ⲉ, ⲈⲦ, or ⲈⲐ united to verbs forms adjectives, as ⲞⲨⲀⲂ *to be clean, holy.* ⲈⲐⲞⲨⲀⲂ, *clean, holy.*

ⲚⲀϢⲈ or ⲈⲚⲀϢⲈ, Sah. *much.* ⲚⲀϢⲰϤ or ⲈⲚⲀϢⲰϤ, Sah. *much,* m. ⲚⲀϢⲰⲤ or ⲈⲚⲀϢⲰⲤ, Sah. *much,* f. ⲚⲀϢⲰⲞⲨ or ⲈⲚⲀϢⲰⲞⲨ, Sah. *much,* plur.

ⲚⲀⲚⲈ and ⲚⲀⲚⲞⲨ, ⲈⲚⲀⲚⲞⲨ, Sah. *good.* ⲚⲀⲚⲈϤ, ⲚⲀⲚⲞⲨϤ, ⲈⲚⲀⲚⲞⲨϤ, Sah. *good,* m. ⲚⲀⲚⲈⲤ, and ⲚⲀⲚⲞⲨⲤ, ⲈⲚⲀⲚⲞⲨⲤ, Sah. *good,* f. ⲈⲐⲚⲀⲚⲈⲨ, ⲈⲦⲚⲀⲚⲞⲨⲞⲨ, Sah. *good,* plur.

ⲚⲀⲈⲓⲀⲦ or ⲚⲀⲒ̈ⲀⲦ, Sah. *blessed.* ⲚⲀⲒ̈ⲀⲦⲔ, *blessed thou,* m. ⲚⲀⲒ̈ⲀⲦϤ, *blessed he.* ⲚⲀⲒ̈ⲀⲦⲤ, *blessed she.* ⲚⲀⲒ̈ⲀⲦⲎⲨⲦⲚ, *blessed ye.* ⲚⲀⲒ̈ⲀⲦⲞⲨ, *blessed they.*

ⲚⲈⲤⲈ or ⲈⲚⲈⲤⲈ, *fair, beautiful.* ⲚⲈⲤⲰⲒ, *fair I.* ⲚⲈⲤⲰϤ, ⲈⲐⲚⲈⲤⲰϤ or ⲈⲚⲈⲤⲰϤ, *fair he.* ⲚⲈⲤⲰⲤ, ⲈⲐⲚⲈⲤⲰⲤ or ⲈⲚⲈⲤⲰⲤ, *fair she.* ⲈⲚⲈⲤⲰⲞⲨ or ⲈⲚⲈⲤⲞⲞⲨ, *fair they.*

ⲥⲙⲁⲣⲱⲟⲩⲧ, and ⲥⲙⲁⲙⲁⲁⲧ, Sah. *blessed.* ⲕⲥⲙⲁ-ⲣⲱⲟⲩⲧ, *blessed thou.* ϥⲥⲙⲁⲣⲱⲟⲩⲧ, ϥⲥⲙⲁⲙⲁⲁⲧ, Sahidic. *blessed he.* ⲛⲏⲉⲧⲥⲙⲁⲣⲱⲟⲩ, ⲛⲉⲧⲥⲙⲁⲙⲁⲁⲧ, Sah. *blessed they.*

ⲟⲩⲁⲁ. Sah. *alone.* ⲟⲩⲁⲁⲕ, *alone thou.* ⲟⲩⲁⲁϥ, *alone he.* ⲟⲩⲁⲁⲧⲟⲩ, *alone they.*

ⲙ̀ⲙⲁⲩⲁⲧ, and ⲙⲁⲩⲁⲁⲧ, Sah. *alone.* ⲙ̀ⲙⲁⲩⲁⲧⲕ, ⲙⲁⲩⲁⲁⲕ, Sah. *alone thou.* m. ⲙ̀ⲙⲁⲩⲁϯ, *alone thou* f. ⲙ̀ⲙⲁⲩⲁⲧϥ. ⲙⲁⲩⲁⲁϥ, Sah. *alone he.* ⲙ̀ⲙⲁⲩⲁⲧⲥ, ⲙⲁⲩ-ⲁⲁⲥ, Sah. *alone she.* ⲙⲁⲩⲁⲁⲛ, Sah. ⲙ̀ⲙⲁⲩⲁⲧⲉⲛ, *alone we.* ⲙ̀ⲙⲁⲩⲁⲧⲟⲩ, ⲙⲁⲩⲁⲁⲩ, Sah. *alone they.*

ⲧⲏⲣ, *all.* ⲧⲏⲣⲕ, *the whole thou*, m. ⲧⲏⲣϥ, ⲧⲏⲣⲉϥ, Sah. *all he.* ⲧⲏⲣⲥ, ⲧⲏⲣⲉⲥ, Sah. *all she.* ⲧⲏⲣⲉⲛ, ⲧⲏⲣⲛ̄, *all we.* ⲧⲏⲣⲧⲛ̄, Sah. *all ye.* ⲧⲏⲣⲟⲩ, *all they.*

Of the Comparison of Adjectives.

2. Comparatives are formed by ϩⲟⲩⲟ, Copt. ϩⲟⲩⲟ, ϩⲟⲩⲉ, Sah. ϩⲟⲩⲁ, ϩⲟⲩⲉ, Bash. *more*, as ϩⲟⲩⲟ̀ ⲧⲁⲓⲟ̀ ⲉ̀ϩⲟⲧⲉ ⲙⲱⲩⲥⲏⲥ, *more (greater) honour than Moses.* ⲟⲩϩⲟⲩⲟ̀ ⲧⲁⲓⲟ̀ ⲉ̀ϩⲟⲧⲉ ⲡⲓⲏⲓ, *more (greater) honour than the house.* Heb. III, 3. ⲙⲛ̄ⲧⲁⲛ ϩⲟⲩⲟ ⲉϯⲟⲩ ⲛ̄ⲟⲉⲓ̈ⲕ, Sah. *we have not more than five breads loaves.* Luc. IX, 13.

ⲉ̀ϩⲟⲧⲉ is also a sign of the comparative, as ⲉ̀ϩⲟⲧⲉ-ⲣⲟⲓ, *more than me*, Mat. X, 37. and with ⲉ̀, as ϯⲙⲉⲧⲥⲟϫ ⲛ̀ⲧⲉ ⲫϯ ⲉⲥⲟⲓ ⲛ̀ⲥⲁⲃⲉ ⲉ̀ϩⲟⲧⲉ ⲉ̀ⲛⲓⲣⲱⲙⲓ, *the foolishness of God is wise more (wiser) than men.* 1. Cor. I, 25.

3. The comparative is also expressed by adding ⲛ̀ϩⲟⲩⲟ to the positive; as ϯⲙⲉⲧⲙⲉⲑⲣⲉ ⲛ̀ⲧⲉ ⲫϯ ⲟⲩ-ⲛⲓϣϯ ⲧⲉ ⲛ̀ϩⲟⲩⲟ, *the witness of God is greater.* 1. John

V, 9. It is also expressed by adding ⲉ, or ⲛ to the positive, as ⲙⲏ ⲛ̄ⲧⲟⲕ ⲉⲕⲛⲁⲁⲕ ⲉⲡⲛ̄ⲓⲱⲧ ⲓⲁⲕⲱⲃ, *art thou greater than our father Jacob?* John IV, 12. Sah. ⲟⲩⲛⲟϭ ⲛ̄ⲛⲟⲃⲉ, *greater sin.* John XIX, 11. Sah. ⲛ̄ⲛⲟϭ ⲉⲡⲉⲛϩⲏⲧ, *greater than our heart.* 1. John III, 20. Sah. ⲙⲏ ⲉⲛϫⲟⲟⲣ ⲉⲣⲟϥ, *are we stronger than he?* 1. Cor. X, 22. Sah.

4. Sometimes there is no word to express the comparative, and it can only be collected from the sense of the passage; as ⲛⲓⲙ ⲅⲁⲣ ⲡⲉ ⲡⲓⲛⲓϣϯ. *for which is great (greater)* Luke XXII, 27. ⲧⲙⲛ̄ⲧⲙⲛ̄ⲧⲣⲉ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲛⲁⲁⲁⲥ, *the witness of God is great (greater)* 1. John V, 9. Sah.

5. The positive is sometimes used for the superlative as ⲛⲓⲙ ⲡⲉ ⲡⲓⲛⲓϣϯ ϧⲉⲛ ϯⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲛⲓⲫⲏⲟⲩⲓ, ⲛⲓⲙ ⲡⲉ ⲡⲛⲟϭ ϩⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲛ̄ⲙ̄ⲡⲏⲩⲉ; Sah. *who is the great (greatest) in the kingdom of heaven?* Mat. XVIII, 1. Sah.

6. The superlative is formed by adding ⲉ̀, ⲉ̀ⲃⲟⲗ, ⲉ̀ⲃⲟⲗⲟⲩⲧⲉ, or some such word to the positive, as ⲁ̀ⲛⲟⲕ ⲅⲁⲣ ⲡⲉ ⲡⲓⲕⲟⲩϫⲓ ⲉ̀ⲃⲟⲗⲟⲩⲧⲉ ⲛⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲧⲏⲣⲟⲩ, and Bash. ⲁⲛⲟⲕ ⲅⲁⲣ ⲡⲉ ⲡⲕⲟⲩⲓ ⲟⲩⲧⲉ ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲧⲏⲣⲟⲩ, *for I am the least of all the Apostles.* 1. Cor. XV, 9.

7. The superlative is more often formed by adding ⲉ̀ⲙⲁϣⲱ, Copt. ⲉⲙⲁⲧⲉ, Sah. ⲉⲙⲁϣⲁ, Bash. *greatly, very much*, to the positive, as ⲁ̀ⲧⲁⲯⲩⲭⲏ ϣⲑⲟⲣⲧⲉⲣ ⲉ̀ⲙⲁϣⲱ, *my soul is exceedingly troubled.* Ps. VI, 3. ⲉ̀ⲙⲁϣⲱ, ⲉⲙⲁⲧⲉ and ⲉⲙⲁϣⲁ are also repeated; as ⲁϥⲉⲣ ⲣⲁⲙⲁⲟ̀ ⲛ̀ϫⲉ ⲡⲓⲣⲱⲙⲓ ⲉ̀ⲙⲁϣⲱ ⲉ̀ⲙⲁϣⲱ, *the man was exceeding rich.* Gen. XXX, 43. ϫⲉⲕⲁⲥ ⲉⲣⲉ ⲧⲉⲧⲛ̄ⲁⲅⲁⲡⲏ ⲣ̄ϩⲟⲩⲟ ⲉⲙⲁⲧⲉ ⲉⲙⲁⲧⲉ, *that your love may abound exceedingly.* Sahidic.

Phil. I, 9. and in Bash. ϫⲉⲕⲉⲥ ⲉⲣⲉ ⲧⲉⲧⲉⲛⲁⲅⲁⲡⲏ ⲉⲗ-ϩⲟⲩⲁ ⲉⲙⲁϣⲁ. The superlative is also formed by ⲛ̀ϩⲟⲩⲟ repeated, as ⲟⲩⲟϩ ⲛ̀ϩⲟⲩⲟ̀ ⲛ̀ϩⲟⲩⲟ̀ ⲛⲁⲩⲉⲣϣⲫⲏⲣⲓ, *and they were exceedingly astonished.* Mark VII, 37.

CHAP. VI.

Of Personal Pronouns.

Singular.

Coptic.	Sahidic.	Bash.	
ⲁ̀ⲛⲟⲕ	ⲁ̄ⲛⲟⲕ	ⲁ̀ⲛⲟⲕ	*I.*
	ⲁ̄ⲛⲅ̄	ⲁ̀ⲛⲁⲕ	
	ⲁ̄ⲛⲕ̄		
ⲛ̀ⲑⲟⲕ	ⲛ̄ⲧⲟⲕ	ⲛ̀ⲧⲁⲕ	*thou,* m.
	ⲛ̄ⲧⲕ̄		
ⲛ̀ⲑⲟ	ⲛ̄ⲧⲟ	ⲛ̀ⲧⲁ	*thou,* f.
ⲛ̀ⲑⲟϥ	ⲛ̄ⲧⲟϥ	ⲛ̀ⲧⲁϥ	*he.*
ⲛ̀ⲑⲟⲥ	ⲛ̄ⲧⲟⲥ	ⲛ̀ⲧⲁⲥ	*she.*

Plural.

Coptic.	Sahidic.	Bash.	
ⲁ̀ⲛⲟⲛ	ⲁ̄ⲛⲟⲛ	ⲁ̀ⲛⲁⲛ	*we.*
	ⲁ̄ⲛⲛ̄		
ⲛ̀ⲑⲱⲧⲉⲛ	ⲛ̄ⲧⲱⲧⲛ̄	ⲛ̀ⲧⲁⲧⲉⲛ	*ye.*
	ⲛ̄ⲧⲉⲧⲉⲛ	ⲛ̀ⲧⲁⲧⲛ̀	
	ⲛ̄ⲧⲉ̇ⲧⲛ̄		
ⲛ̀ⲑⲱⲟⲩ	ⲛ̄ⲧⲟⲟⲩ	ⲛ̀ⲧⲁⲩ	*they.*

Personal Pronouns.

2. Of the Genitive Case.

Singular.

Coptic.	Sahidic.	Bash.
Ⲛ̀ⲦⲎⲒ	Ⲛ̄ⲦⲀⲒ	ⲈⲚⲦⲎⲒ *mei, of me.*
Ⲛ̀ⲦⲀⲔ	Ⲛ̄ⲦⲀⲔ	Ⲛ̀ⲦⲎⲔ *of thee*, m.
Ⲛ̀ⲦⲈ	Ⲛ̄ⲦⲈ	Ⲛ̀ⲦⲈ *of thee*, f.
Ⲛ̀ⲦⲀϤ	Ⲛ̄ⲦⲀϤ Ⲛ̄ⲦϤ	Ⲛ̀ⲦⲎϤ Ⲛ̀ⲦⲈϤ } *of him.*
Ⲛ̀ⲦⲀⲤ	Ⲛ̄ⲦⲀⲤ Ⲛ̄ⲦⲤ̄	Ⲛ̀ⲦⲎⲤ } *of her.*

Plural.

Coptic.	Sahidic.	Bash.
Ⲛ̀ⲦⲀⲚ	Ⲛ̄ⲦⲀⲚ Ⲛ̄ⲦⲚ̄	Ⲛ̄ⲦⲎⲚ̄ } *of us.*
Ⲛ̀ⲐⲰⲦⲈⲚ Ⲛ̀ⲦⲰⲦⲈⲚ Ⲛ̀ⲦⲈⲐⲎⲚⲞⲨ	Ⲛ̄ⲦⲈⲦⲚ̄ Ⲛ̄ⲦⲈⲦⲎⲨⲦⲚ̄	Ⲛ̄ⲦⲎⲦⲈⲚ Ⲛ̄ⲦⲈⲦⲈⲚ Ⲛ̄ⲦⲈⲦⲎⲚⲞⲨ } *of you*
Ⲛ̀ⲦⲰⲞⲨ	Ⲛ̄ⲦⲀⲨ	Ⲛ̄ⲦⲎⲞⲨ, *of them.*

Of the Dative Case.

Singular.

Coptic.	Sahidic.	Bash.
ⲚⲎⲒ	ⲚⲀⲒ	ⲚⲎⲒ *mihi, to me.*
ⲚⲀⲔ	ⲚⲀⲔ	ⲚⲎⲔ *to thee*, m.
ⲚⲈ	ⲚⲈ	*to thee*, f.
ⲚⲀϤ	ⲚⲀϤ	ⲚⲎϤ ⲚⲈϤ } *to him*
ⲚⲀⲤ	ⲚⲀⲤ	ⲚⲎⲤ *to her.*

Plural.

ⲛⲁⲛ	ⲛ̀ⲁⲛ	ⲛⲏⲛ *to us.*
ⲛⲱⲧⲉⲛ	ⲛⲏⲧⲛ̄	ⲛⲏⲧⲉⲛ *to you.*
ⲑⲏⲛⲟⲩ	ⲧⲏⲛⲟⲩ	ⲧⲏⲛⲟⲩ *with an accus.*
ⲛⲱⲟⲩ	ⲛⲁⲩ	ⲛⲏⲟⲩ, ⲛⲏⲩ, ⲛⲉⲩ } *to them.*

3. The dative is also formed by the word ⲣⲟ Copt. and ⲗⲁ Bash. by prefixing ⲉ̀ to them: and by ⲧⲟⲧ, Copt. ⲧⲟⲟⲧ, Sah. ⲧⲁⲁⲧ, Bash. by prefixing ⲉ̀ or ⲛ̀ to them.

Singular.

Coptic.	Sahidic.	Bash.
ⲉ̀ⲣⲟⲓ	ⲉⲣⲟⲓ, ⲉⲣⲁⲓ	ⲉⲗⲁⲓ *to me.*
ⲉ̀ⲣⲟⲕ	ⲉⲣⲟⲕ, ⲉⲣⲁⲕ	ⲉⲗⲁⲕ *to thee,* m.
ⲉ̀ⲣⲟ	ⲉⲣⲟ, ⲉⲣⲁ	ⲉⲗⲁ *to thee,* f.
ⲉ̀ⲣⲟϥ	ⲉⲣⲟϥ, ⲉⲣⲁϥ	ⲉⲗⲁϥ *to him.*
ⲉ̀ⲣⲟⲥ	ⲉⲣⲟⲥ, ⲉⲣⲁⲥ	ⲉⲗⲁⲥ *to her.*

Plural.

ⲉ̀ⲣⲟⲛ	ⲉⲣⲟⲛ, ⲉⲣⲁⲛ	ⲉⲗⲁⲛ *to us.*
ⲉ̀ⲣⲱⲧⲉⲛ	ⲉⲣⲱⲧⲛ̄	ⲉⲗⲁⲧⲉⲛ } *to you.*
ⲉ̀ⲣⲱⲧⲉⲛ ⲑⲏⲛⲟⲩ	ⲉⲣⲁⲧ ⲧⲏⲩⲧⲛ̄	ⲉⲗⲁⲧⲧⲏⲛⲟⲩ } *to you.*
ⲉ̀ⲣⲱⲟⲩ	ⲉⲣⲟⲟⲩ	ⲉⲗⲁⲩ *to them.*

Singular.

Coptic.	Sahidic.	Bash.
ⲉ̀ or ⲛ̀ⲧⲟⲧ	ⲉ̀ or ⲛ̄ⲧⲟⲟⲧ	ⲉ̀ or ⲛ̄ⲧⲁⲁⲧ *to me.*
ⲛ̀ⲧⲟⲧⲕ	ⲛ̄ⲧⲟⲟⲧⲕ	ⲛ̄ⲧⲁⲁⲧⲕ *to thee,* m.
ⲛ̀ⲧⲟϯ	ⲛ̄ⲧⲟⲟⲧⲉ	*to thee,* f.
ⲛ̀ⲧⲟⲧϥ	ⲛ̄ⲧⲟⲟⲧϥ	ⲛ̄ⲧⲁⲁⲧϥ *to him.*
ⲛ̀ⲧⲟⲧⲥ	ⲛ̄ⲧⲟⲟⲧⲥ	ⲛ̄ⲧⲁⲁⲧⲥ *to her.*

Plural.

ⲉ̀ or ⲛ̀ⲧⲟⲧⲉⲛ	ⲉ̄ or ⲛ̄ⲧⲟⲟⲧⲛ̄	ⲉ̀ or ⲛ̄ⲧⲁⲁⲧⲉⲛ	*to us.*
ⲉ̀ⲧⲉⲛⲑⲏⲛⲟⲩ	ⲉ̄ⲧⲟⲟⲧ ⲧⲏⲩⲧⲛ̄		*to you.*
ⲉ̀ⲧⲟⲧⲟⲩ / ⲛ̀ⲧⲁⲧⲟⲩ	ⲛ̄ⲧⲟⲟⲧⲟⲩ	ⲛ̄ⲧⲁⲁⲧⲟⲩ	*to them.*

4. The accusative Pronoun is formed by ⲙ̀ⲙⲟ Copt. and Sah., ⲙ̄ⲙⲁ and ⲙⲁ Bash.

Singular.

Coptic.	Sahidic.	Bash.	
ⲙ̀ⲙⲟⲓ	ⲙ̄ⲙⲟⲓ, ⲙ̄ⲙⲟⲉⲓ	ⲙ̄ⲙⲁⲓ	*me.*
ⲙ̀ⲙⲟⲕ	ⲙ̄ⲙⲟⲕ	ⲙ̄ⲙⲟⲕ	*thee,* m.
ⲙ̀ⲙⲟ	ⲙ̄ⲙⲟ		*thee,* f.
ⲙ̀ⲙⲟϥ	ⲙ̄ⲙⲟϥ	ⲙ̄ⲙⲁϥ	*him.*
ⲙ̀ⲙⲟⲥ	ⲙ̄ⲙⲟⲥ	ⲙ̄ⲙⲁⲥ	*her.*

Plural.

ⲙ̀ⲙⲟⲛ	ⲙ̄ⲙⲟⲛ	ⲙ̄ⲙⲁⲛ	*us.*
ⲙ̀ⲙⲱⲧⲉⲛ	ⲙ̄ⲙⲱⲧⲛ̄	ⲙ̄ⲙⲁⲧⲉⲛ	*you.*
ⲙ̀ⲙⲱⲟⲩ	ⲙ̄ⲙⲟⲟⲩ	ⲙ̄ⲙⲁⲩ	*them.*

ⲙ̀ⲙⲟ with other words sometimes expresses the various cases of the personal pronoun, as ⲛⲓⲙ ⲙ̀ⲙⲱⲟⲩ *some of them.* 1. Cor. X, 10. ⲉ̀ⲃⲟⲗ ⲙ̀ⲙⲟϥ, *from him.*

5. Another form of the accusative is ϧⲏ, Copt. ϩⲏ, Sah., which take ⲧ with the suffixes.

Singular.

Coptic.	Sahidic.
ϧⲏⲧ	ϩⲏⲧ *my face, me.*
ϧⲏⲧⲕ	ϩⲏⲧⲕ *thee,* m.
ϧⲏϯ	ϩⲏⲧⲉ *thee,* f.
ϧⲏⲧϥ	ϩⲏⲧϥ *him.*
ϧⲏⲧⲥ	ϩⲏⲧⲥ. *her.*

Plural.

ϧⲏⲧⲉⲛ	ϩⲏⲧⲛ̄ *us.*
ϧⲏⲧⲟⲩ	ϩⲏⲧⲟⲩ *them.*

6. The ablative case is formed by the following prepositions with the suffixes.

	Coptic.	Sahidic.	Bash.
ⲛ̀ⲧⲉ	ⲛ̀ⲧⲟⲧ	ⲛ̄ⲧⲟⲟⲧ	ⲛ̀ⲧⲁⲁⲧ
ⲉ̀ⲃⲟⲗ	ⲉ̀ⲃⲟⲗⲙ̀ⲙⲟ	ⲉ̄ⲃⲟⲗⲙ̄ⲙⲟ	ⲉ̀ⲃⲁⲗⲙ̀ⲙⲁ
	ⲉ̀ⲃⲟⲗⲛ̀ϧⲏⲧ	ⲉ̄ⲃⲟⲗⲛ̄ϩⲏⲧ	ⲉ̀ⲃⲁⲗⲛ̀ϩⲏⲧ
ⲉ̀ⲃⲟⲗϩⲁ	ⲉ̀ⲃⲟⲗϩⲁⲣⲟ		
ⲉ̀ⲃⲟⲗϩⲓ	ⲉ̀ⲃⲟⲗϩⲓⲱⲧ	ⲉ̄ⲃⲟⲗϩⲓⲱⲱ	
ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ	ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧ	ⲉ̄ⲃⲟⲗϩⲓⲧⲟⲟⲧ	ⲉ̀ⲃⲁⲗϩⲓⲧⲁⲁⲧ
ⲉ̀ⲃⲟⲗϩⲓϫⲉⲛ	ⲉ̀ⲃⲟⲗϩⲓϫⲱ		
ϩⲓⲧⲉⲛ	ϩⲓⲧⲟⲧ	ϩⲓⲧⲟⲟⲧ	ϩⲓⲧⲁⲁⲧ &c.

Possessive Pronouns.

7. The possessive pronouns are sometimes expressed by the genitive personal pronouns, as ⲛ̀ⲑⲏⲓ, Copt. ⲛ̄ⲧⲁⲓ, Copt. ⲛ̀ⲧⲁⲕ, Copt. and Sah. ⲛ̀ⲧⲁϥ. Copt. and Sah. &c. yet they are formed of the definite article with ⲱ in the singular and ⲟⲩ in the plural, as

Sing. Masc.		Sing. Fem.	
Coptic.	Sahidic.	Coptic.	Sahidic.
ⲫⲱⲓ	ⲡⲱⲓ *mine.*	ⲑⲱⲓ	ⲧⲱⲓ
ⲫⲱⲕ	ⲡⲱⲕ *thine*, m.	ⲑⲱⲕ	ⲧⲱⲕ
ⲫⲱ	ⲡⲱ *thine*, f.	ⲑⲱ	ⲧⲱ
ⲫⲱϥ	ⲡⲱϥ *his.*	ⲑⲱϥ	ⲧⲱϥ
ⲫⲱⲥ	ⲡⲱⲥ *her.*	ⲑⲱⲥ	ⲧⲱⲥ
ⲫⲱⲛ	ⲡⲱⲛ *our.*	ⲑⲱⲛ	ⲧⲱⲛ
ⲫⲱⲧⲉⲛ	ⲡⲱⲧⲛ̄ *your.*	ⲑⲱⲧⲉⲛ	ⲧⲱⲧⲛ̄
ⲫⲱⲟⲩ	ⲡⲱⲟⲩ *their.*	ⲑⲱⲟⲩ	ⲧⲱⲟⲩ

Plural Common.

ⲛⲟⲩⲓ *mine.*
ⲛⲟⲩⲕ *thine*, m.
ⲛⲟⲩ *thine*, f.
ⲛⲟⲩϥ, ⲛⲱϥ } *his.*
ⲛⲟⲩⲥ *her.*
ⲛⲟⲩⲛ *our.*
ⲛⲟⲩⲧⲉⲛ, ⲛⲱⲧⲉⲛ } *your.*
ⲛⲟⲩⲟⲩ, ⲛⲱⲟⲩ } *their.*

Demonstrative Pronouns.

Singular.

Masc.			Fem.		
Coptic.	Sahidic.	Bash.	Coptic.	Sahidic.	Bash.
ⲫⲁⲓ	ⲡⲁⲓ	ⲡⲉⲓ	ⲑⲁⲓ	ⲧⲁⲓ	ⲧⲉⲓ *this.*

Plural.

Coptic and Sahidic.	Bashmuric,
ⲛⲁⲓ	ⲛⲉⲓ *these.*

Another form of the demonstrative pronoun is as follows.

Masc.		Fem.	
Coptic.	Sahidic.	Coptic.	Sahidic.
ⲫⲏ	ⲡⲏ *he.*	ⲑⲏ	ⲧⲏ *she.*

Plural.

ⲛⲏ *they.*

8. The demonstrative pronoun is often joined with the relative pronoun ⲉⲧ, as

Singular.

Masc.		Fem.	
Coptic.	Sahidic.	Coptic.	Sahidic.
ⲫⲏⲉⲧ	ⲡⲏⲉⲧ *he, who.*	ⲑⲏⲉⲧ	ⲧⲏⲉⲧ *she, who.*

Plural.

ⲛⲏⲉⲧ *they, who.*

ⲙ̀ⲙⲁⲩ is frequently united with the demonstrative and relative pronouns both singular and plural, as ⲫⲏ-ⲉ̀ⲧⲉⲙ̀ⲙⲁⲩ, *he.* Luke XXII, 12. Copt. ⲛⲓⲓⲟⲩⲇⲁⲓ ⲉⲧϣⲟⲡ ⲙ̀ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙ̀ⲙⲁⲩ, *the jews dwelling in that place,* Acts XVI, 3. Copt. ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲉ̀ⲧⲉⲙ̀ⲙⲁⲩ, *in that hour.* Copt. ⲟⲩⲟϩ ⲁ̀ ⲧⲉⲥⲥⲙⲏ ϣⲉⲛⲁⲥ ⲉ̀ⲃⲟⲗ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ ⲧⲏⲣϥ ⲉ̀ⲧⲉⲙⲙⲁⲩ, *and the fame of it went out through all that land.* Mat. IX, 26.

5

Relative Pronouns.

9. The relative pronoun is ϵ. ϵⲧ, ϵⲧϵ, or ϵⲑ before the letters ⲙ, ⲛ and ⲟ in Copt.; and ϵⲛⲧ. *qui, quae, quod,* and likewise ϵ, ϵⲧ, ϵⲧϵ, ⲛ̄ⲧ, in Sahidic and Bashmuric. ⲛ̀ⲛⲏⲉ̀ⲧ ⲁⲩⲧⲁⲟⲩⲟⲛ, *to those who sent us.* John I, 22. ⲫⲏⲉ̀ⲧ ⲥⲱⲧⲉⲙ ⲛ̀ⲥⲱⲧⲉⲛ, *he who heareth you.* ⲫⲏⲉ̀ⲧ ϣⲱϣ ⲙ̀ⲙⲱⲧⲉⲛ, *he who despiseth you.* Luke X, 16.

10. The interrogative pronouns undergo no variation, which are these, ⲛⲓⲙ, *who?* ⲁϣ, ϵϣ, *who? what?* ⲟⲩ, *who?* ⲟⲩⲏⲣ, *how many?*

Of Prepositions.

11. There are some substantives which are used as prepositions, as ⲣⲁⲧ Copt. ⲗⲉⲧ, Bash. *a foot.* ⲣⲟ, *a mouth.* ⲧⲟⲧ, *a hand.* ϧⲏⲧ, *a neck.* ϩⲏⲧ, *a heart.* ϩⲣⲁ, *a face.* ϫⲱ, *a head.* These, being united with some particles become prepositions, as ⲉ̀ⲣⲁⲧ *to me.* Mat. VI, 18. ϧⲁⲣⲁⲧ, Copt. ϩⲁⲣⲁⲧ, Sah. *under me.* Mat. VIII, 9. ⲉ̀ⲣⲟ, ϧⲁⲣⲟ, *under thee.* Ezech. XXVII, 30. ϧⲁⲣⲟϥ, *against him.* Ex. XVI, 8. ⲛ̀ⲧⲟⲧϥ *from him.* Deut. XV, 3. ⲛ̀ϧⲏⲧⲟⲩ, *in them.* Psalm V, 10. ⲛ̄ϩⲏⲧⲕ, Sah. *in thee.* Ezech. XXVIII, 15. ⲉ̀ϩⲣⲁⲓ, *against me.* Ps. CI, 8. ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲓ, *against me.* Ps. III, 1. &c.

Prepositions.

ⲉ̀, acc., dat., *ad, in* &c.

ⲉ̀ⲃⲟⲗⲛ̀ϧⲏⲧ, Copt. *from, ex.* ⲉ̀ⲃⲟⲗⲛ̀ϧⲏⲧϥ, ⲉ̀ⲃⲟⲗⲛ̀ϧⲏⲧⲟⲩ &c.

ϵⲃⲟⲗⲛ̄ϩⲏⲧ, Sah. *from, ex.* ϵⲃⲟⲗⲛ̄ϩⲏⲧϥ, ϵⲃⲟⲗⲛ̄ϩⲏⲧⲛ̄ &c.

ⲉ̀ⲃⲟⲗϩⲁ, *from, ab, ex.*

ⲉⲃⲟⲗϩⲁⲣⲟ, *a, ab.* ⲉ̀ⲃⲟⲗϩⲁⲣⲟϥ, ⲉ̀ⲃⲟⲗϩⲁⲣⲟⲛ &c.

ⲉⲃⲟⲗϩⲓⲧⲛ̄, Sah. *a, ab.*

ⲉⲃⲟⲗϩⲓⲧⲙ̄, Sah. *a, ab.*

ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧ, *per, a, ab.* ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧⲕ, ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ, &c.

ⲉⲃⲟⲗϩⲓⲧⲟⲟⲧ, S. *per, a, ab.* ⲉⲃⲟⲗϩⲓⲧⲟⲟⲧⲕ, ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲟⲧϥ.

ⲉ̀ϩⲟⲧⲉⲣⲟ, *supra, plus quam.* ⲉ̀ϩⲟⲧⲉⲣⲟⲕ, ⲉ̀ϩⲟⲧⲉⲣⲟϥ, &c.

ⲛ̀, acc., dat., *ad, ab, from,* &c.

ⲛ̀ⲧⲉⲛ, ⲛ̄ⲧⲛ̄, Sah. *from.*

ϣⲁ, *ad, usque ad,* ϣⲁⲣⲟⲓ, ϣⲁⲣⲟⲕ, ϣⲁⲗⲁⲕ, Bash. &c.

ϧⲁ, Copt. *sub, contra,* ϧⲁⲧⲟⲧⲕ, *apud te,* ϧⲁⲧⲟⲧϥ, *apud eum.*

ϩⲁ, Sah. *sub, ad, pro.* ϩⲁⲧⲟⲧⲕ, etc.

ϩⲁⲧⲙ̄, Sah. *apud, ad,* &c.

ϩⲁⲧⲛ̄, Sah. *apud,* &c.

ϩⲓ, *in, cum,* ϩⲓⲧⲟⲧ, ϩⲓⲧⲟⲟⲧ, Sah. ϩⲓⲧⲟⲟⲧⲥ, Sah. &c.

To these may be added ⲁⲧϭⲛⲉ, ⲉⲑⲃⲉ, ⲉⲧⲃⲉ, Sah. ⲟⲩⲃⲉ, ⲟⲩⲧⲉ and others.

The Pronoun Infixes and Suffixes.

12. The pronoun infixes and suffixes are added to words, instead of the possessive and personal pronouns.

13. The pronoun infixes are inserted between the article and the noun, and used instead of the possessive pronouns. They are the following: ⲁ, *my.* ⲉⲕ, *thy.* ⲉ or ⲟⲩ, *thy,* f. ⲉϥ, *his.* ⲉⲥ, *her.* ⲉⲛ or ⲛ̄, *our.* ⲉⲧⲉⲛ or ⲉⲧⲛ̄ *your.* ⲟⲩ or ⲉⲩ, *their.*

An example of the infixes with the articles is here given.

The Infixes.

Singular.		Plural.
with artic. masc.	with artic. fem.	
ⲡ-ⲁ,	ⲧ-ⲁ,	ⲛ-ⲁ, *my*.
ⲡ-ⲉⲕ,	ⲧ-ⲉⲕ,	ⲛ-ⲉⲕ, *thy*, m.
ⲡ-ⲉ,	ⲧ-ⲉ,	ⲛ-ⲉ, *thy*, f.
ⲡ-ⲟⲩ,	ⲧ-ⲟⲩ,	ⲛ-ⲟⲩ, *thy*, f. Sah.
ⲡ-ⲉϥ,	ⲧ-ⲉϥ,	ⲛ-ⲉϥ, *his*.
ⲡ-ⲉⲥ,	ⲧ-ⲉⲥ,	ⲛ-ⲉⲥ, *her*.
ⲡ-ⲉⲛ,	ⲧ-ⲉⲛ,	ⲛ-ⲉⲛ, *our*.
ⲡ-ⲛ̄,	ⲧ-ⲛ̄,	ⲛ-ⲛ̄, *our*, Sah.
ⲡ-ⲉⲧⲉⲛ,	ⲧ-ⲉⲧⲉⲛ,	ⲛ-ⲉⲧⲉⲛ, *your*.
ⲡ-ⲉⲧⲛ̄,	ⲧ-ⲉⲧⲛ̄,	ⲛ-ⲉⲧⲛ̄, *your*.
ⲡ-ⲟⲩ,	ⲧ-ⲟⲩ,	ⲛ-ⲟⲩ, *their*.
ⲡ-ⲉⲩ,	ⲧ-ⲉⲩ,	ⲛ-ⲉⲩ, *their*, Sah.

ⲟⲩ is sometimes used for the infix of the second person feminine, instead of ⲉ in Coptic, but it seldom occurs.

14. The suffixes are used with words instead of the infixes, and are these which follow.

The Suffixes.

Singular.	Plural.
ⲓ or ⲧ, *me*, or *my*.	ⲛ or ⲉⲛ, *us*, or *our*.
ⲕ, *thee*, or *thy*, m.	ⲧⲉⲛ, *you*, or *your*.
ⲉ or ⲓ,*) *thee*, or *thy*, f.	ⲧⲛ̄, *you*, or *your*, Sah.

*) The ⲓ following ⲧ is changed into ϯ.

Singular.	Plural.
ⲉ, *thee*, or *thy*, f.	ⲟⲩ, ⲁⲩ, *they*, or *their*.
ϥ, *him*, or *his*.	ⲉⲟⲩ or ⲏⲩ, *they*, or *their*, Sah.
ⲥ, *her*, or *hers*.	

A small number of words vary from the general rule.

The Infixes.

15. The infixes to nouns will be understood by the following examples.

ϣⲏⲣⲓ, *a son*, with the m. article, and infixes.

Singular.	Plural.
Artic. and Infixes to a noun masc.	Artic. and Infixes to a noun masc.
ⲡⲁ-ϣⲏⲣⲓ, *my son*.	ⲛⲁ-ϣⲏⲣⲓ, *my sons*.
ⲡⲉⲕ-ϣⲏⲣⲓ, *thy son*, m.	ⲛⲉⲕ-ϣⲏⲣⲓ, *thy sons*, m.
ⲡⲉ-ϣⲏⲣⲓ, *thy son*, f.	ⲛⲉ-ϣⲏⲣⲓ, *thy sons*, f.
ⲡⲟⲩ-ϣⲏⲣⲉ, *thy son*, f. Sah.	ⲛⲟⲩ-ϣⲏⲣⲉ, *thy sons*, f. Sah.
ⲡⲉϥ-ϣⲏⲣⲓ, *his son*.	ⲛⲉϥ-ϣⲏⲣⲓ, *his sons*
ⲡⲉⲥ-ϣⲏⲣⲓ, *her son*.	ⲛⲉⲥ-ϣⲏⲣⲓ, *her sons*.
ⲡⲉⲛ-ϣⲏⲣⲓ, *our son*.	ⲛⲉⲛ-ϣⲏⲣⲓ, *our sons*.
ⲡⲛ̄-ϣⲏⲣⲉ, *our son*, Sah.	ⲛⲛ̄-ϣⲏⲣⲉ, *our sons*, Sah.
ⲡⲉⲧⲉⲛ-ϣⲏⲣⲓ, *your son*.	ⲛⲉⲧⲉⲛ-ϣⲏⲣⲓ, *your sons*.
ⲡⲉⲧⲛ̄-ϣⲏⲣⲉ, *your son*, Sah.	ⲛⲉⲧⲛ̄-ϣⲏⲣⲉ, *your sons*, Sah.
ⲡⲟⲩ-ϣⲏⲣⲓ, *their son*.	ⲛⲟⲩ-ϣⲏⲣⲓ, *their sons*.
ⲡⲉⲩ-ϣⲏⲣⲉ, *their son*, Sah.	ⲛⲉⲩ-ϣⲏⲣⲉ, *their sons*, Sah.

ⲥⲱⲛⲓ, *a sister,* with the fem. article and infixes.

Singular.	Plural.
Artic. and Infixes to a noun fem.	Artic. and Infixes to a noun fem.
ⲧⲁ-ⲥⲱⲛⲓ, *my sister.*	ⲛⲁ-ⲥⲱⲛⲓ, *my sisters.*
ⲧⲉⲕ-ⲥⲱⲛⲓ, *thy sister,* m.	ⲛⲉⲕ-ⲥⲱⲛⲓ, *thy sisters,* m.
ⲧⲉ-ⲥⲱⲛⲓ, *thy sister,* f.	ⲛⲉ-ⲥⲱⲛⲓ, *thy sisters,* f.
ⲧⲟⲩ-ⲥⲱⲛⲉ, *thy sister,* f. Sah.	ⲛⲟⲩ-ⲥⲱⲛⲉ, *thy sisters,* f. Sah.
ⲧⲉϥ-ⲥⲱⲛⲓ, *his sister.*	ⲛⲉϥ-ⲥⲱⲛⲓ, *his sisters.*
ⲧⲉⲥ-ⲥⲱⲛⲓ, *her sister.*	ⲛⲉⲥ-ⲥⲱⲛⲓ, *her sisters.*
ⲧⲉⲛ-ⲥⲱⲛⲓ, *our sister.*	ⲛⲉⲛ-ⲥⲱⲛⲓ, *our sisters.*
ⲧⲛ̄-ⲥⲱⲛⲉ, *our sister,* Sah.	ⲛⲛ̄-ⲥⲱⲛⲉ, *our sisters,* Sah.
ⲧⲉⲧⲉⲛ-ⲥⲱⲛⲓ, *your sister.*	ⲛⲉⲧⲉⲛ-ⲥⲱⲛⲓ, *your sisters.*
ⲧⲉⲧⲛ̄-ⲥⲱⲛⲉ, *your sister,* Sah.	ⲛⲉⲧⲛ̄-ⲥⲱⲛⲉ, *your sisters,* Sah.
ⲧⲟⲩ-ⲥⲱⲛⲓ, *their sister.*	ⲛⲟⲩ-ⲥⲱⲛⲓ, *their sisters.*
ⲧⲉⲩ-ⲥⲱⲛⲉ, *their sister,* Sah.	ⲛⲉⲩ-ⲥⲱⲛⲉ, *thein sisters,* Sah.

16. It will be seen from the foregoing examples, that the *infixes* are the same to a masculine and feminine noun, singular and plural.

The Suffixes.

17. The following examples will show the position of the suffixes.

Adjectives with the Suffixes.

ⲉⲛⲉⲥⲉ or ⲛⲉⲥⲉ, *fair.*	ⲧⲏⲣ, *all.*
ⲉⲛⲉⲥⲱⲓ, *fair, I.*	ⲧⲏⲣⲕ, *all, thou,* m.
ⲉⲛⲉⲥⲱⲕ, *fair, thou,* m.	ⲧⲏⲣⲕ̄, *all, thou,* m. Sah.
ⲉⲛⲉⲥⲱϥ, *fair, he.*	ⲧⲏⲣϥ, *all, he.*
ⲉⲛⲉⲥⲱⲥ, *fair, she.*	ⲧⲏⲣⲥ, *all, she.*
ⲉⲛⲉⲥⲱⲛ, *fair, we.*	ⲧⲏⲣⲉⲛ, *all, we.*

ⲉⲛⲉⲥⲱⲟⲩ, *fair, they.*
ⲉⲛⲉⲥⲟⲟⲩ, *fair, they,* Sah.

ⲧⲏⲣⲛ̄, *all, we,* Sah.
ⲧⲏⲣⲧⲉⲛ, *all, ye.*
ⲧⲏⲣⲧⲛ̄, *all, ye,* Sah.
ⲧⲏⲣⲟⲩ, *all, they.*

ⲛⲁⲁ or ⲉⲛⲁⲁ, *great.*
ⲛⲁⲁⲓ, *great, I.*
ⲛⲁⲁⲕ, *great, thou,* m.
ⲛⲁⲁϥ, *great, he.*
ⲛⲁⲁⲥ, *great, she.*
ⲛⲁⲁⲩ, *great, they.*

ⲛⲁⲛⲉ or ⲛⲁⲛⲟⲩ, *good.*
ⲛⲁⲛⲟⲩⲓ, *good, I.*
ⲛⲁⲛⲉϥ, *good, he.*
ⲛⲁⲛⲉⲥ, *good, she.*
ⲛⲁⲛⲉⲩ, *good, they.*

ⲙⲁⲩⲁⲧ, *alone.* ⲙⲁⲩⲁⲧⲕ, *alone, thou,* m. ⲙⲁⲩⲁϯ, *alone, thou,* f. ⲙⲁⲩⲁⲧϥ, *alone, he.* ⲙⲁⲩⲁⲧⲥ, *alone, she.* ⲙⲁⲩⲁⲧⲉⲛ, *alone, we.* ⲙⲁⲩⲁⲧⲉⲛⲑⲏⲛⲟⲩ, *alone, ye.* ⲙⲁⲩ-ⲁⲧⲟⲩ, *alone, they.*

Prepositions with the Suffixes.

Coptic and Sahidic.	Bash.
ⲉⲣⲁⲧ,	ⲉⲗⲉⲧ, *to me.*
ⲉⲣⲁⲧⲕ,	ⲉⲗⲁⲧⲕ, *to thee,* m.
ⲉⲣⲁϯ,	ⲉⲗⲉⲧⲓ, *to thee,* f.
ⲉⲣⲁⲧⲉ,	*to thee,* f. Sah.
ⲉⲣⲁⲧϥ,	ⲉⲗⲉⲧϥ, *to him.*
ⲉⲣⲁⲧⲥ,	ⲉⲗⲉⲧⲥ, *to her.*
ⲉⲣⲁⲧⲉⲛ,	ⲉⲗⲉⲧⲉⲛ, *to us.*
ⲉⲣⲁⲧⲛ̄,	*to us,* Sah.
ⲉⲣⲁⲧⲉⲛⲑⲏⲛⲟⲩ,	ⲉⲗⲉⲧⲧⲏⲛⲟⲩ, *to you.*
ⲉⲣⲁⲧⲧⲏⲩⲧⲛ̄,	*to you,* Sah.
ⲉⲣⲁⲧⲟⲩ,	ⲉⲗⲉⲧⲟⲩ, *to them.*

Coptic.	Sahidic.
ⲉⲑⲃⲉ,	ⲉⲧⲃⲉ, *de, ob.*
ⲉⲑⲃⲏⲧ,	ⲉⲧⲃⲏⲏⲧ, *of me.*
ⲉⲑⲃⲏⲧⲕ,	ⲉⲧⲃⲏⲏⲧⲕ, *of thee,* m.
ⲉⲑⲃⲏϯ,	ⲉⲧⲃⲏⲏⲧⲉ, *of thee,* f.
ⲉⲑⲃⲏⲧϥ,	ⲉⲧⲃⲏⲏⲧϥ, *of him.*
ⲉⲑⲃⲏⲧⲥ,	ⲉⲧⲃⲏⲏⲧⲥ, *of her.*
ⲉⲑⲃⲏⲧⲉⲛ,	ⲉⲧⲃⲏⲏⲧⲛ̄, *of us.*
ⲉⲑⲃⲉⲑⲏⲛⲟⲩ,	ⲉⲧⲃⲉⲧⲏⲩⲧⲛ̄, *of you.*
ⲉⲑⲃⲏⲧⲟⲩ,	ⲉⲧⲃⲏⲏⲧⲟⲩ, *of them.*

Coptic.	Sahidic.
ⲛⲉⲙ,	ⲛⲙ̄, *with.*

Coptic.	Sahidic.	Bashmuric.
ⲛⲉⲙⲏⲓ,	ⲛⲙ̄ⲙⲁⲓ, ⲙⲟⲓ,	ⲛⲉⲙⲏⲓ, *with me.*
ⲛⲉⲙⲁⲕ,	ⲛⲙ̄ⲙⲁⲕ,	*with thee,* m.
ⲛⲉⲙⲉ,	ⲛⲙ̄ⲙⲉ,	*with thee,* f.
ⲛⲉⲙⲁϥ,	ⲛⲙ̄ⲙⲁϥ, ⲟϥ,	ⲛⲉⲙⲏϥ, *with him.*
ⲛⲉⲙⲁⲥ,	ⲛⲙ̄ⲙⲁⲥ,	ⲛⲉⲙⲏⲥ, *with her.*
ⲛⲉⲙⲁⲛ,	ⲛⲙ̄ⲙⲁⲛ, ⲟⲛ,	*with us.*
ⲛⲉⲙⲱⲧⲉⲛ,	ⲛⲙ̄ⲙⲏⲧⲛ̄,	ⲛⲉⲙⲏⲧⲉⲛ, *with you.*
ⲛⲉⲙⲱⲟⲩ,	ⲛⲙ̄ⲙⲁⲩ,	ⲛⲉⲙⲏⲟⲩ, *with them.*

ⲛ̀ⲥⲁ, *after.*

ⲛ̀ⲥⲱⲓ, *after me.* ⲛ̀ⲥⲱⲕ, *after thee,* m. ⲛ̀ⲥⲱ, *after thee,* f. ⲛ̀ⲥⲱϥ, *after him.* ⲛ̀ⲥⲱⲥ, *after her.* ⲛ̀ⲥⲱⲛ, *after us.* ⲛ̀ⲥⲱⲧⲉⲛ, ⲛ̄ⲥⲱⲧⲛ̄, *after you,* S. ⲛ̀ⲥⲱⲟⲩ, *after them.*

Of Numbers.

18. The Coptic Numbers are generally expressed by the letters of the Alphabet with a line above them,

as ⲅ̅ ⲛ̀ⲉϩⲟⲟⲩ, *three days.* Matt. XII, 40. ⲇ̅ ⲛ̀ⲁ̀ⲃⲟⲧ, *four months.* John IV, 35; sometimes they are expressed by words, as ϥⲧⲟⲩ-ϥ̀ⲟⲟⲩ, *four days.* Acts V, 30. But the Sahidic numbers are usually expressed by words.

19. Numbers admit the articles, and are also found without them, as ⲡⲓⲓ̅ⲃ̅, *the twelve.* Matt. X, 2. 5. ⲡⲓⲥⲛⲁⲩ, *the two.* Deut. XVII, 6. ϣⲑⲏⲛ ⲥⲛⲟⲩϯ, *two tunics.* Luke III, 11.

The Cardinal Numbers.

	Coptic.		Sahidic.	
	Masc.	Fem.	Masc.	Fem.
ⲁ̅	ⲟⲩⲁⲓ,	ⲟⲩⲉ,	ⲟⲩⲁ,	ⲟⲩⲉⲓ,
	ⲟⲩⲱⲧ		ⲟⲩⲱⲧ	
ⲃ̅	ⲥⲛⲁⲩ,	ⲥⲛⲟⲩϯ,	ⲥⲛⲁⲩ,	ⲥⲉⲛⲧⲉ, ⲥⲛ̅ⲧⲉ,
ⲅ̅	ϣⲟⲙⲧ,	ϣⲟⲙϯ,	ϣⲟⲙⲛ̅ⲧ, ϣⲙ̅ⲛⲧ,	ϣⲟⲙⲧⲉ,
ⲇ̅	ϥⲧⲱⲟⲩ,	ϥⲧⲟⲉ,	ϥⲧⲟⲟⲩ,	ϥⲧⲟⲉ, ϥⲧⲟ,
ⲉ̅	ϯⲟⲩ,	ϯⲉ, ϯ,	ϯⲟⲩ,	ϯⲉ,
ⲋ̅	ⲥⲟⲟⲩ,	ⲥⲟ,	ⲥⲟⲟⲩ,	ⲥⲟⲟ, ⲥⲟⲉ,
ⲍ̅	ϣⲁϣϥ,	ϣⲁϣϥⲓ,	ⲥⲁϣϥ, ⲥⲉϣϥ,	ⲥⲁϣϥⲉ,
ⲏ̅	ϣⲙⲏⲛ,	ϣⲙⲏⲛⲓ,	ϣⲙⲟⲩⲛ,	ϣⲙⲟⲩⲛⲉ,
ⲑ̅	ⲯⲓⲧ,	ⲯⲓϯ,	ⲯⲓⲧ,	ⲡⲥⲓⲧⲉ,
ⲓ̅	ⲙⲏⲧ,	ⲙⲏϯ,	ⲙⲏⲧ,	ⲙⲏⲧⲉ,
ⲕ̅	ϫⲱⲧ,	ϫⲟⲩⲱⲧ,	ϫⲟⲩⲱⲧ,	ϫⲟⲩⲱⲧⲉ,
ⲗ̅	ⲙⲁⲡ,		ⲙⲁⲁⲃ, ⲙⲁⲃ,	ⲙⲁⲁⲃⲉ,
ⲙ̅	ϩⲙⲉ,		ϩⲙⲉ,	ϩⲙⲏ,
ⲛ̅	ⲧⲁⲓⲟⲩ,		ⲧⲁⲓⲟ,	
ⲝ̅	ⲥⲉ,		ⲥⲉ,	

	Coptic.		Sahidic.	
	Masc.	Fem.	Masc.	Fem.
ⲟ̅	ϣⲃⲉ		ϣⲃⲉ, ϣϥⲉ,	
ⲡ̅	ϧⲁⲙⲛⲉ,		ϩⲙⲉⲛⲉ,	
ϥ	ⲡⲓⲥⲧⲁⲩ,	ⲡⲓⲥⲧⲉⲟⲩⲓ̀.	ⲡⲥ̅ⲧⲁⲓⲟⲩ, ⲡⲉⲥⲧⲁⲓⲟⲩ,	
ⲣ̅	ϣⲉ,		ϣⲉ,	
ⲥ̅	ⲥⲛⲁⲩⲛ̀ϣⲉ.	ⲥⲛⲁⲩϣⲉ,	ϣⲏⲧ,	
ⲧ̅	ϣⲟⲙⲧⲛ̀ϣⲉ,		ϣⲙ̅ⲛⲧϣⲉ, ϣⲙ̅ⲧϣⲉ, ϣⲟⲙⲉⲧϣⲉ,	
ⲩ̅	ϥⲧⲟⲟⲩⲛ̀ϣⲉ,		ϥⲧⲟⲟⲩϣⲉ, ϥⲧⲟⲩϣⲉ, ϥⲧⲉⲩϣⲉ,	
ⲫ̅	ϯⲟⲩⲛ̀ϣⲉ,	ϯⲟⲩϣⲉ,	ϯⲟⲩⲛ̅ϣⲉ,	
ⲭ̅	ⲥⲟⲟⲩⲛ̀ϣⲉ,	ⲥⲟⲟⲩϣⲉ.	ⲥⲟⲟ̅ⲩⲛ̅ϣⲉ, ⲥⲉⲩϣⲉ,	
ⲯ̅	ϣⲁϣϥⲛ̀ϣⲉ,		ⲥⲁϣϥⲛ̅ϣⲉ,	
ⲱ̅	ϣⲙⲏⲛⲛ̀ϣⲉ,		ϣⲙⲟⲩⲛϣⲉ,	
ϩ.			ⲯⲓⲥⲛ̅ϣⲉ,	
ⲁ̅	ϣⲟ,		ϣⲟ,	
ⲃ̅	ϣⲟⲥⲛⲁⲩ,		ⲥⲛⲁⲩⲛ̅ϣⲟ.	
ⲧ̿	ⲑⲃⲁ.		ⲧⲃⲁ.	

20. The following numbers are prefixes to nouns, viz. ϣⲙ̅ⲛⲧ. ϣⲙ̅ⲧ, ϣⲟⲙⲧ, *three,* Sah. ϣⲙ̅ⲧϣⲟ, *three thousand.* ϥⲧⲉ, Copt. ϥⲧⲟⲩ, ϥⲧⲉⲩ, Sah. *four.* ⲥⲉⲩ, Sah. *six.* ⲙⲛ̅ⲧ, Sah. *ten.* ϫⲟⲩⲧ, Sah. *twenty.*

The following are suffixes to numbers: ⲟⲩⲉ, Sah. *one.* ⲙⲛ̅ⲧⲟⲩⲉ, *eleven.* ⲥⲛⲟⲟⲩⲥ, ⲥⲛⲟⲩⲥ, m. ⲥⲛⲟⲟⲩⲥⲉ, ⲥⲛⲟⲩⲉ, f. Sah. *two.* ⲙⲛ̅ⲧⲥⲛⲟⲩⲥ, *twelve.* ϣⲟⲙⲧ, Sahidic. *three.* ⲧⲁϥⲧⲉ, ⲁϥⲧⲉ, Sah. *four.* ⲧⲏ, ⲧⲉ, Sah. *five.* ⲧⲁⲥⲉ, ⲁⲥⲉ, Sah. *six.* ϣⲙⲏⲛ, Copt. ϣⲙⲏⲛⲉ, f. Sah. *eight.* ⲙ̅ⲛⲧⲟⲩⲉ.

The Bashmuric has the following variations, ⲟ̀ⲩⲉⲉⲓ, m. ⲟⲩⲉⲓ, f. *one.* ϣⲁⲙⲉⲛⲧ, *three.* ϣⲁ, *a thousand.*

The Ordinal Numbers.

21. The *first*, in ordinal numbers is expressed differently from the others; as

Copt.		Sahidic.		Bash.	
Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
ϩⲟⲩⲓⲧ,	ϩⲟⲩⲓϯ,	ϣⲟⲣⲡ,	ϣⲟⲣⲡⲓ,	ϣⲁⲣⲉⲡ,	ϣⲁⲣⲡⲓ, *first.*
ϣⲟⲣⲡ,	ϣⲱⲣⲡ,				
ϣⲉⲣⲡ.					

22. The remaining cardinals are formed by putting ⲙⲁϩ Copt. and ⲙⲉϩ Sah. and Bash. before the cardinal numbers, as ⲡⲓⲙⲏⲓⲛⲓ ⲙ̀ⲙⲁϩⲃ̄, *the second miracle.* John IV, 54. Copt. ⲡⲙⲉϩ ϣⲟⲙⲛ̄ⲧ, *the third.* Matt. XXII, 26. Sah. ϧⲉⲛ ϯⲙⲁϩ ⲥⲛⲟⲩϯ ⲛ̀ⲣⲟⲙⲡⲓ, *in anno secundo,* Dan. II, 1. Coptic. ⲧⲙⲉϩ ⲥⲛ̄ⲧⲉ, *the second*, f. Luke XII, 38. Sahidic.

ⲥⲟⲩ is used instead of ⲙⲁϩ and ⲙⲉϩ with the cardinal numbers when the days of the month are spoken of, as ⲥⲟⲩⲕ̄ⲉ̄ ⲛ̀ⲁⲑⲱⲣ, *the twenty fifth day of Athor.* Exod. XII, 3. Copt. ⲛ̀ⲥⲟⲩⲕ̄ⲍ̄ ⲙ̀ⲡⲓⲁ̀ⲃⲟⲧ, *the twenty seventh day of the month.* Gen. VIII, 4. ⲥⲟⲩϫⲟⲩⲧ ⲯⲓⲥ ⲛ̄ϩⲁⲑⲱⲣ, *the twenty ninth day of the month Athor.* Zoeg. Sah.

ⲁϫⲡ Copt. and ϫⲡ, Sah. occur with the cardinal numbers when hours are spoken of, as ⲛ̀ⲁϫⲡ ⲑ̄ ⲙ̀ⲡⲓⲉϩⲟⲟⲩ, *the ninth hour of the day.* Acts X, 3. ⲙ̄ⲡⲛⲁⲩ ⲛ̄ϫⲡ ⲥⲟⲉ, *about the sixth hour.* Sah. Matt. XX, 5.

ⲣⲉ, Copt. and Sah. *part*, is used with numbers, as ⲡⲓⲣⲉ ⲉ̄, *the fifth part.* Gen. XLI, 34. ⲟⲩⲟϩ ⲁϥⲣⲱⲕϩ

ⲛ̀ϫⲉ ⲫⲣⲉ ⲅ̅ ⲛ̀ⲛⲓϣϣⲏⲛ, *and the third part of the trees was burnt up.* Rev. VIII, 7. ⲡⲣⲉϣⲟⲙ̄ⲛⲧ, *the third part,* Numb. XXVIII, 5. Sah. The Copt. has also ⲧⲉⲣⲉ, or ⲧⲉⲣ, and the Sah. ⲧⲣⲉ. *part.*

ⲟⲩⲱⲛ, more often ⲟⲩⲛ̄, and sometimes ⲟⲩⲉⲛ, and ⲟⲩⲛⲉ, Sah. *a part*, is put before numbers, as ⲟⲩⲱⲛ ⲁⲩⲁⲁϥ ⲛϥⲧⲟⲟⲩ ⲛ̄ⲟⲩⲱⲛ, ⲟⲩⲟⲩⲱⲛ ⲙ̄ⲡⲟⲩⲁ ⲡⲟⲩⲁ, *they made four parts, a part to each one,* John XIX, 23. Sah. ⲡⲟⲩⲛ̄ ⲛ̄ϥⲧⲟⲟⲩ, *fourth part,* Ezech. V, 2. Sah. ⲡⲟⲩⲉⲛ ⲛ̄ϯⲟⲩ, *the fifth part,* Zoeg. Sah. ⲡⲟⲩⲛⲉ ϣⲟⲙ̄ⲛ̄ⲧ, *the third part,* Tukius.

ⲡⲉϥ Copt. and Sah. is prefixed to numbers signifying days, as ⲡⲉϥϥⲧⲟⲟⲩ ⲅⲁⲣ ⲡⲉ. *for it is four days.* John XI, 39. ⲉⲡⲉϥϥⲧⲟⲟⲩ ⲡⲉ ⲉⲩ ϩⲙ̄ ⲡⲧⲁⲫⲟⲥ, *it is four days he is in the sepulchre.* v. 17. Sah.

ⲁ, et ⲛⲁ *about.* Copt. and Sah. as ⲁϥⲧⲟⲩ ϣⲉ ⲛ̄ⲣⲱⲙⲉ, *about four hundred men,* Acts V, 36. Sah. ⲛⲁ ϥⲧⲟⲩ ϣⲉ ⲧⲁⲓⲟⲩ ⲛ̄ⲣⲟⲙⲡⲉ, *about four hundred and fifty years.* Acts XIII, 20. Sah.

The plural of number is occasionally expressed by repeating the number, as, ⲕⲁⲧⲁ ⲣ̅ⲣ̅ ⲛⲉⲙ ⲕⲁⲧⲁ ⲛ̅ⲛ̅, *by hundreds, and by fifties.* Mark VI, 40.

CHAP. VII.

Of Verbs.

23. Egyptian verbs have no passive voice differing from the active, but the passive may be known thus, ⲁⲥ-ⲑⲁⲙⲓⲟ ⲛ̀ϫⲉ ϯ-ⲥⲟⲫⲓⲁ̀ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲉⲥ-ϩⲃⲏⲟⲩⲓ, *wisdom is justified of her works,* Matt. XI, 19. ⲟⲩⲟϩ ⲁⲩⲟⲩⲱⲛ ⲛ̀ϫⲉ ⲛⲉϥ-ⲥⲱⲧⲉⲙ, *and his ears were opened,* Mark VII, 35.

24. The passive is more commonly expressed by the verb in the third person plural of the verb active, as ⲡⲉⲛ-ⲣⲱⲙⲓ ⲛ̀ⲁ̀ⲡⲁⲥ ⲁⲩⲁϣϥ ⲛⲉⲙⲁϥ, *our old man was crucified with him.* Rom. VI, 6. ⲉⲩⲛⲁⲡⲱⲛϩ ⲉⲃⲟⲗ ⲙ̄ⲡⲉⲥ-ⲛⲟϥ ⲛ̄ⲧⲉ ⲥⲧⲉⲫⲁⲛⲟⲥ, *the blood of Stephen was shed.* Acts XXII, 20. Sah. ⲟⲩⲟϩ ⲟⲩⲙⲏⲓⲛⲓ ⲛ̀ⲛⲟⲩⲧⲏⲓϥ, *and no sign shall be given.* Matt. XII, 39. ⲁⲩ-ⲕⲟⲥⲉⲛ ⲛⲉⲙⲁϥ, *we are buried with him.* Rom. VI, 4.

25. But sometimes the passive voice can only be discovered by the sense of the passage read. But see further on verbs passive.

The Prefixes and Suffixes to Verbs.

	The Prefixes.		The Suffixes.
Person.	Coptic.	Sahidic.	
1.	ϯ	ϯ	ⲓ
2. m.	ⲕ, ϫ	ⲕ	ⲕ
2. f.	ⲧⲉ	ⲧⲉ	ⲉ

	The Prefixes.		The Affixes.
Person.	Coptic.	Sahidic.	
3. m.	ϥ	ϥ	ϥ
3. f.	ⲥ	ⲥ	ⲥ
1. plur.	ⲦⲈⲚ	ⲦⲚ̄, ⲦⲈⲚ	Ⲛ
2.	ⲦⲈⲦⲈⲚ	ⲦⲈⲦⲚ̄, ⲦⲈⲦⲈⲚ	ⲦⲈⲚ
3.	ⲤⲈ	ⲤⲈ	Ⲩ

Indicative Mood.

The 1st Present Tense.

Singular.

Coptic.	Sahidic.
ϯ	ϯ, *I do,* or *am doing.*
ⲕ, ϫ	ⲕ, *thou art,* m.
ⲧⲉ	ⲧⲉ, *thou art,* f
ϥ	ϥ, *he is.*
ⲥ	ⲥ, *she is.*

Plural.

ⲦⲈⲚ	ⲦⲚ̄, ⲦⲈⲚ, *we are.*
ⲦⲈⲦⲈⲚ	ⲦⲈⲦⲚ̄, ⲦⲈⲦⲈⲚ, *ye are.*
ⲤⲈ	ⲤⲈ, *they are.*

The 2nd Present Tense.

Singular.

Coptic.	Sahidic.	Bash.
ⲉⲓ	ⲉⲓ	ⲉⲓ, *I am, &c.*
ⲉⲕ	ⲉⲕ	ⲉⲕ, *thou art,* m.

Coptic.	Sahidic.	Bash.
ⲉⲣⲉ	ⲉⲣⲉ	ⲉⲗⲉ, *thou art*, f.
ⲉϥ / ⲉⲥ } ⲉⲣⲉ	ⲉϥ / ⲉⲥ } ⲉⲣⲉ	ⲉϥ / ⲉⲥ } ⲉⲗⲉ. *he is. he* and *she. is.*

Plural.

Coptic.	Sahidic.	Bash.
ⲉⲛ	ⲛ̄, ⲉⲛ-	ⲉⲛ, *we are.*
ⲉⲧⲉⲧⲉⲛ	ⲉⲧⲉⲧⲛ̄	ⲉⲧⲉⲧⲉⲛ, *ye are.*
ⲉⲩ, ⲟⲩ, ⲉⲣⲉ	ⲉⲩ, ⲟⲩ, ⲉⲣⲉ	ⲉⲩ, ⲟⲩ ⲉⲗⲉ, *they are.*

The Imperfect Tense.

Singular.

Coptic.	Sahidic.	Bash.
ⲛⲁⲓ ⲡⲉ	ⲛⲉⲓ ⲡⲉ	ⲛⲁⲓ ⲡⲉ, *I was.*
ⲛⲁⲕ ⲡⲉ	ⲛⲉⲕ ⲡⲉ	ⲛⲁⲕ ⲡⲉ, *thou*, m.
ⲛⲁⲣⲉ ⲡⲉ	ⲛⲉⲣⲉ ⲡⲉ	ⲛⲁⲣⲉ ⲡⲉ, *thou*, f.
ⲛⲁϥ ⲡⲉ / ⲛⲁⲥ ⲡⲉ } ⲛⲁⲣⲉ ⲡⲉ	ⲛⲉϥ ⲡⲉ / ⲛⲉⲥ ⲡⲉ } ⲛⲉⲣⲉ ⲡⲉ	ⲛⲁϥ ⲡⲉ / ⲛⲁⲥ ⲡⲉ } ⲛⲁⲣⲉ ⲡⲉ. *he. he* and *she. is.*

Plural.

Coptic.	Sahidic.	Bash.
ⲛⲁⲛ ⲡⲉ	ⲛⲉⲛ ⲡⲉ	ⲛⲁⲛ ⲡⲉ, *we were.*
ⲛⲁⲣⲉⲧⲉⲛ ⲡⲉ	ⲛⲉⲧⲉⲧⲛ̄ ⲡⲉ	ⲛⲁⲣⲉⲧⲉⲛ ⲡⲉ, *ye.*
ⲛⲁⲩ ⲡⲉ, ⲛⲁⲣⲉ ⲡⲉ	ⲛⲉⲩ ⲡⲉ, ⲛⲉⲣⲉ ⲡⲉ	ⲛⲁⲩ ⲡⲉ, ⲛⲁⲣⲉ ⲡⲉ, *they.*

The 1st Perfect Tense.

Singular.

Coptic.	Sahidic.	Bash.
ⲁⲓ	ⲁⲓ	ⲁⲓ, *I have.*
ⲁⲕ	ⲁⲕ	ⲁⲕ, *thou hast*, m.
ⲁⲣⲉ	ⲁⲣⲉ	ⲁⲣⲉ, *thou hast*, f.
ⲁϥ / ⲁⲥ } ⲁ̀	ⲁϥ / ⲁⲥ } ⲁ̀	ⲁϥ / ⲁⲥ } ⲁ̀ *he hath. he* and *she. hath.*

Plural.

Coptic.	Sahidic.	Bash.
ⲁⲛ	ⲁⲛ	ⲁⲛ, *we have.*
ⲁⲣⲉⲧⲉⲛ	ⲁⲧⲉⲧⲛ̅	ⲁⲧⲉⲧⲛ̅, *ye have.*
ⲁⲩ, ⲁ̀	ⲁⲩ, ⲁ̀	ⲁⲩ, ⲁ̀, *they have.*

The 2nd Perfect Tense.

Singular.

Coptic.	Sahidic.	Bash.
ⲉ̀ⲧⲁⲓ,	ⲛ̅ⲧⲁⲓ,	ⲉⲧⲁⲓ, *I have.*
ⲉ̀ⲧⲁⲕ,	ⲛ̅ⲧⲁⲕ,	ⲉⲧⲁⲕ, *thou hast,* m.
ⲉ̀ⲧⲁⲣⲉ,	ⲛ̅ⲧⲁⲣ,	ⲉⲧⲁⲣⲉ, *thou hast,* f.
ⲉ̀ⲧⲁϥ, ⲉ̀ⲧⲁⲥ, } ⲉⲧⲁ̀,	ⲛ̅ⲧⲁϥ, ⲛ̅ⲧⲁⲥ, } ⲛ̅ⲧⲁ,	ⲉⲧⲁϥ, ⲉⲧⲁⲥ, } ⲉ̀ⲧⲁ, *he hath. he a. she. hath.*

Plural.

Coptic.	Sahidic.	Bash.
ⲉ̀ⲧⲁⲛ,	ⲛ̅ⲧⲁⲛ,	ⲉⲧⲁⲛ, *we have.*
ⲉ̀ⲧⲁⲣⲉⲧⲉⲛ,	ⲛ̅ⲧⲁⲧⲉⲧⲛ̅,	ⲉⲧⲁⲣⲉⲧⲉⲛ, *ye have.*
ⲉ̀ⲧⲁⲩ, ⲉⲧⲁ,	ⲛ̅ⲧⲁⲩ, ⲛ̅ⲧⲁ,	ⲉⲧⲁⲩ, ⲉⲧⲁ, *they have.*

The Pluperfect Tense.

Singular.

Coptic.	Sahidic and Bash.
ⲛⲉ ⲁⲓ ⲡⲉ,	ⲛⲉ ⲁⲓ ⲡⲉ, *I had.*
ⲛⲉ ⲁⲕ ⲡⲉ,	ⲛⲉ ⲁⲕ ⲡⲉ, *thou,* m.
ⲛⲉ ⲁⲣⲉ ⲡⲉ,	ⲛⲉ ⲁⲣⲉ ⲡⲉ, *thou,* f.
ⲛⲉ ⲁϥ ⲡⲉ, ⲛⲉ ⲁ̀ ⲡⲉ, }	ⲛⲉ ⲁϥ ⲡⲉ, ⲛⲉ ⲁ̀ ⲡⲉ, } *he.*
ⲛⲉ ⲁⲥ ⲡⲉ,	ⲛⲉ ⲁⲥ ⲡⲉ, *she.*
ⲛⲉ ⲁ̀ ⲡⲉ, ⲛⲉ ⲁⲣⲉ ⲡⲉ, }	ⲛⲉ ⲁ̀ ⲡⲉ, ⲛⲉ ⲁⲣⲉ ⲡⲉ, } *he* and *she.*

Plural.

Coptic.	Sahidic and Bash.
ⲛⲉ ⲁⲛ ⲡⲉ,	ⲛⲉ ⲁⲛ ⲡⲉ, *we.*
ⲛⲉ ⲁⲣⲉⲧⲉⲛ ⲡⲉ,	ⲛⲉ ⲁⲧⲉⲧⲛ̄ ⲡⲉ, *ye.*
ⲛⲉ ⲁⲩ ⲡⲉ,	ⲛⲉ ⲁⲩ ⲡⲉ, *they.*

The Present Tense Indefinite.

Singular.

Coptic.	Sahidic.	Bash.
ϣⲁⲓ,	ϣⲁⲓ,	ϣⲁⲓ, *I am.*
ϣⲁⲕ,	ϣⲁⲕ,	ϣⲁⲕ, *thou,* m.
ϣⲁⲣⲉ,	ϣⲁⲣⲉ,	ϣⲁⲗⲉ, *thou,* f.
ϣⲁϥ, } ϣⲁⲣⲉ,	ϣⲁϥ, } ϣⲁⲣⲉ,	ϣⲁϥ, } ϣⲁⲗⲉ, *he.* *he & she.*
ϣⲁⲥ, }	ϣⲁⲥ, }	ϣⲁⲥ, } *she.*

Plural.

Coptic.	Sahidic.	Bash.
ϣⲁⲛ,	ϣⲁⲛ,	ϣⲁⲛ, *we.*
ϣⲁⲣⲉⲧⲉⲛ,	ϣⲁⲧⲉⲧⲛ̄,	ϣⲁⲧⲉⲧⲉⲛ, *ye.*
ϣⲁⲩ, ϣⲁⲣⲉ,	ϣⲁⲩ, ϣⲁⲣⲉ,	ϣⲁⲩ, ϣⲁⲗⲉ, *they.*

The Imperfect Tense Indefinite.

Singular.

Coptic.	Sahidic.
ⲛⲉ ϣⲁⲓ ⲡⲉ,	ⲛⲉ ϣⲁⲓ ⲡⲉ, *I was.*
ⲛⲉ ϣⲁⲕ ⲡⲉ,	ⲛⲉ ϣⲁⲕ ⲡⲉ, *thou,* m.
ⲛⲉ ϣⲁⲣⲉ ⲡⲉ,	ⲛⲉ ϣⲁⲣⲉ ⲡⲉ, *thou,* f.
ⲛⲉ ϣⲁϥ ⲡⲉ, } ⲛⲉ ϣⲁⲣⲉ ⲡⲉ,	ⲛⲉ ϣⲁϥ ⲡⲉ, } ⲛⲉ ϣⲁⲣⲉ ⲡⲉ, *he.* *he & she.*
ⲛⲉ ϣⲁⲥ ⲡⲉ, }	ⲛⲉ ϣⲁⲥ ⲡⲉ, } *she.*

Plural.

Coptic.	Sahidic.
ⲛⲉ ϣⲁⲛ ⲡⲉ,	ⲛⲉ ϣⲁⲛ ⲡⲉ, *we.*
ⲛⲉ ϣⲁⲣⲉⲧⲉⲛ ⲡⲉ,	ⲛⲉ ϣⲁⲧⲉⲧⲛ̄ ⲡⲉ, *ye.*
ⲛⲉ ϣⲁⲩ ⲡⲉ, ⲛⲉ ϣⲁⲣⲉ ⲡⲉ,	ⲛⲉ ϣⲁⲩ ⲡⲉ, ⲛⲉϣⲁⲣⲉ ⲡⲉ, *they.*

Singular.

Bash.

ⲛⲉ ϣⲁⲓ ⲡⲉ, *I was.*

ⲛⲉ ϣⲁⲕ ⲡⲉ, *thou,* m.

ⲛⲉ ϣⲁⲗⲉ ⲡⲉ, *thou,* f.

ⲛⲉ ϣⲁϥ ⲡⲉ, *he.* } ⲛⲉ ϣⲁⲗⲉ ⲡⲉ, *he* and *she.*
ⲛⲉ ϣⲁⲥ ⲡⲉ, *she.* }

Plural.

ⲛⲉ ϣⲁⲛ ⲡⲉ, *we.*

ⲛⲉ ϣⲁⲧⲉⲧⲉⲛ ⲡⲉ, *ye.*

ⲛⲉ ϣⲁⲩ ⲡⲉ, } *they.*
ⲛⲉ ϣⲁⲗⲉ ⲡⲉ, }

The 1st Future Tense.

Coptic.	Sahidic.	Bash.
ϯⲛⲁ,	ϯⲛⲁ,	ϯⲛⲉ, vel ⲁ, *I shall.*
ⲭⲛⲁ,	ⲕⲛⲁ,	ⲕⲛⲉ, *thou,* m.
ⲧⲉⲛⲁ,	ⲧⲉⲛⲁ,	*thou,* f.
ϥⲛⲁ,	ϥⲛⲁ,	ϥⲛⲉ, *he.*
ⲥⲛⲁ,	ⲥⲛⲁ,	ⲥⲛⲉ, *she.*

Plural.

Coptic.	Sahidic.	Bash.
ⲧⲉⲛⲛⲁ,	ⲧⲉⲛⲛⲁ, ⲧⲉⲛⲁ,	ⲧⲉⲛⲛⲉ, vel ⲁ, *we.*
ⲧⲉⲧⲉⲛⲛⲁ,	ⲧⲉⲧⲛ̄ⲛⲁ, ⲧⲉⲧⲛ̄ⲁ,	*ye.*
ⲥⲉⲛⲁ,	ⲥⲉⲛⲁ,	ⲥⲉⲛⲉ, *they.*

The 2nd Future Tense.

Singular.

Coptic.	Sahidic.	Bash.
ⲉⲓⲛⲁ,	ⲉⲓⲛⲁ,	ⲁⲓⲛⲁ vel ⲛⲉ, *I shall.*
ⲉⲕⲛⲁ,	ⲉⲕⲛⲁ,	ⲁⲕⲛⲁ, *thou,* m.
ⲉⲣⲉⲛⲁ,	ⲉⲣⲉⲛⲁ,	ⲁⲣⲉⲛⲁ, *thou,* f.
ⲉϥⲛⲁ, ⲉⲥⲛⲁ, } ⲉⲣⲉ..ⲛⲁ,	ⲉϥⲛⲁ, ⲉⲥⲛⲁ, } ⲉⲣⲉ..ⲛⲁ,	ⲁϥⲛⲁ, ⲁⲥⲛⲁ, } ⲁⲣⲉ..ⲛⲁ, *he. he & she. she.*

Plural.

ⲉⲛⲛⲁ,	ⲛ̄ⲛⲁ, ⲉⲛⲛⲁ,	ⲁⲛⲛⲁ, vel ⲛⲉ, *we.*
ⲉⲣⲉⲧⲉⲛⲛⲁ,	ⲉⲧⲉⲧⲛ̄ⲛⲁ, ⲉⲧⲉⲧⲛ̄ⲁ,	ⲁⲣⲉⲧⲉⲛⲛⲁ, *ye.*
ⲉⲩⲛⲁ, ~~ⲟⲩⲛⲁ,~~	ⲉⲩⲛⲁ, ⲟⲩⲛⲁ,	ⲁⲩⲛⲁ, *they.*

The Prefixes Copt. are sometimes written ⲁⲓⲛⲁ, ⲁⲕⲛⲁ, ⲁⲣⲉⲛⲁ, etc.

The 3rd Future Tense.

Singular.

Coptic.	Sahidic.	Bash.
ⲉⲓⲉ̀,	ⲉⲓⲉ,	ⲉⲓⲉ, *I shall.*
ⲉⲕⲉ̀,	ⲉⲕⲉ,	ⲉⲕⲉ, *thou,* m.
ⲉⲣⲉ̀,	ⲉⲣⲉ,	ⲉⲣⲉ, *thou* f.
ⲉϥⲉ̀, ⲉⲥⲉ̀, } ⲉⲣⲉ̀,	ⲉϥⲉ, ⲉⲥⲉ, } ⲉⲣⲉ,	ⲉϥⲉ, ⲉⲥⲉ, } ⲉⲣⲉ, *he.* *he* and *she.* *she.*

Plural.

ⲉⲛⲉ̀,	ⲉⲛⲉ,	ⲉⲛⲉ, *we.*
ⲉⲣⲉⲧⲉⲛⲉ̀,	ⲉⲧⲉⲧⲛ̄ⲉ,	ⲉⲧⲉⲧⲛ̄ⲉ, *ye.*
ⲉⲩⲉ̀, ⲉⲣⲉ̀,	ⲉⲩⲉ, ⲉⲣⲉ,	ⲉⲩⲉ, ⲉⲣⲉ, *they.*

The 4th Future Tense.

Singular.

Coptic.	Sahidic.	Bash.
ⲧⲁ,	ⲧⲁ, ⲧⲁⲣⲓ,	ⲧⲁ, *I shall.*
	ⲧⲁⲣⲉⲕ,	*thou,* m.
ⲧⲉⲣⲁ,	ⲧⲉⲣⲁ,	ⲧⲉⲣⲁ, *thou,* f.
	ⲧⲁⲣⲉϥ,	*he.*
	ⲧⲁⲣⲉⲥ,	*she.*

Plural.

Coptic.	Sahidic.	Bash.
	ⲧⲁⲣⲛ̄,	*we.*
	ⲧⲁⲣⲉⲧⲛ̄,	ⲧⲁⲗⲉⲧⲉⲛ, *ye.*
	ⲧⲁⲣⲟⲩ,	*they.*

The Imperfect Tense.

Singular.

Coptic.	Sahidic.
ⲛⲁⲓⲛⲁ, (ⲛⲉ)	ⲛⲉⲓⲛⲁ, *I should.*
ⲛⲁⲕⲛⲁ,	ⲛⲉⲕⲛⲁ, *thou,* m.
ⲛⲁⲣⲉⲛⲁ,	ⲛⲉⲣⲉⲛⲁ, *thou,* f.
ⲛⲁϥⲛⲁ, } ⲛⲁⲣⲉ..ⲛⲁ,	ⲛⲉϥⲛⲁ, *he.* } ⲛⲉⲣⲉ..ⲛⲁ, *he&she.*
ⲛⲁⲥⲛⲁ, }	ⲛⲉⲥⲛⲁ, *she.*

Bash.

ⲛⲁⲓⲛⲉ vel ⲛⲁ, *I should.*

ⲛⲁⲕⲛⲉ, *thou,* m.

ⲛⲁⲣⲉⲛⲉ, *thou,* f.

ⲛⲁϥⲛⲉ, *he.* } ⲛⲁⲣⲉ..ⲛⲉ, *he & she.*

ⲛⲁⲥⲛⲉ, *she.*

Plural.

Coptic.	Sahidic.
ⲛⲁⲛⲛⲁ ⲡⲉ,	ⲛⲉⲛⲛⲁ ⲡⲉ, *we.*
ⲛⲁⲣⲉⲧⲉⲛⲛⲁ ⲡⲉ,	ⲛⲉⲧⲉⲧⲛ̅ⲁ ⲡⲉ, *ye.*
ⲛⲁⲩⲛⲁ, ⲛⲁⲣⲉ..ⲛⲁ ⲡⲉ,	ⲛⲉⲩⲛⲁ, ⲛⲉⲣⲉ..ⲛⲁ ⲡⲉ, *they.*

Bash.

ⲛⲁⲛⲛⲉ ⲡⲉ, *we.*
ⲛⲁⲣⲉⲧⲉⲛⲛⲉ ⲡⲉ, *ye.*
ⲛⲉⲩⲛⲉ, ⲛⲁⲣⲉⲛⲉ. ⲡⲉ, *they.*

The Subjunctive Mood.

Singular.

Coptic.	Sahidic.	Bash.
ⲛ̀ⲧⲁ,	ⲛ̅ⲧⲁ,	ⲛ̀ⲧⲁ, *that I.*
ⲛ̀ⲧⲉⲕ,	ⲛ̅ⲅ,	ⲛ̀ⲅ, *thou,* m.
ⲛ̀ⲧⲉ,	ⲛ̅ⲧⲉ,	ⲛ̀ⲧⲉ, *thou,* f.
ⲛ̀ⲧⲉϥ, } ⲛ̀ⲧⲉ,	ⲛⲉϥ, ⲛ̅ϥ, } ⲛⲧⲉ,	ⲛⲉϥ, ⲛ̅ϥ, } ⲛ̅ⲧⲉ, *he.* *he & she.*
ⲛ̀ⲧⲉⲥ, }	ⲛ̅ⲥ, }	ⲛⲉⲥ, ⲛ̅ⲥ, } *she.*

Plural.

Coptic.	Sahidic.	Bash.
ⲛ̀ⲧⲉⲛ,	ⲛ̅ⲧⲛ̅,	ⲛ̀ⲧⲛ̅, *we.*
ⲛ̀ⲧⲉⲧⲉⲛ,	ⲛ̅ⲧⲉⲧⲛ̅,	ⲛ̀ⲧⲉⲧⲛ̅, *ye.*
ⲛ̀ⲧⲟⲩ, ⲛ̀ⲧⲉ,	ⲛ̅ⲥⲉ, ⲛ̅ⲧⲉ,	ⲛ̀ⲥⲉ, ⲛⲧⲉ, *they.*

The Optative Mood.

Singular.

Coptic.	Sahidic.	Bash.
ⲙⲁⲣⲓ,	ⲙⲁⲣⲓ,	ⲙⲁⲗⲓ, *I may,*
ⲙⲁⲣⲉⲕ,	ⲙⲁⲣⲉⲕ,	ⲙⲁⲗⲉⲕ, *thou,* m.
ⲙⲁⲣⲉ,	ⲙⲁⲣⲉ,	ⲙⲁⲗⲉ, *thou,* f.
ⲙⲁⲣⲉϥ, } ⲙⲁⲣⲉ,	ⲙⲁⲣⲉϥ, } ⲙⲁⲣⲉ,	ⲙⲁⲗⲉϥ, *he.* } ⲙⲁⲗⲉ, *he & she.*
ⲙⲁⲣⲉⲥ, }	ⲙⲁⲣⲉⲥ, }	ⲙⲁⲗⲉⲥ, *she.* }

Plural.

ⲙⲁⲣⲉⲛ,	ⲙⲁⲣⲛ̄,	ⲙⲁⲗⲉⲛ, *we.*
ⲙⲁⲣⲉⲧⲉⲛ,	ⲙⲁⲣⲉⲧⲛ̄,	ⲙⲁⲗⲉⲧⲉⲛ, *ye.*
ⲙⲁⲣⲟⲩ, ⲙⲁⲣⲉ,	ⲙⲁⲣⲟⲩ, ⲙⲁⲣⲉ,	ⲙⲁⲗⲟⲩ, ⲙⲁⲗⲉ, *they.*

The Imperative Mood.

Singular and Plural.

ⲁ, ⲁⲣⲓ or ⲙⲁ, or the root itself.

The Infinitive Mood.

ⲉ̀ or ⲛ̀ or the root itself.

Participles.

ⲡⲁϫⲓⲛ, ⲡⲉⲕϫⲓⲛ, ⲡⲉϥϫⲛ &c. or ⲡϫⲓⲛⲧⲁ, ⲡϫⲓⲛⲧⲉⲕ, ⲡϫⲓⲛⲧϥ &c.

The verb ⲧⲁⲕⲟ, *to destroy,* is given with the augments, to convey a more clear idea of their position.

Indicative Mood.

The 1st Present Tense.

Singular.

Coptic.	Sahidic.
ϯ-ⲧⲁⲕⲟ,	ϯ-ⲧⲁⲕⲟ, *I am destroying.*
ⲕ-ⲧⲁⲕⲟ, ϫ-ⲧⲁⲕⲟ,	ⲕ-ⲧⲁⲕⲟ, *thou art destroying*, m.
ⲧⲉ-ⲧⲁⲕⲟ,	ⲧⲉ-ⲧⲁⲕⲟ, *thou art destroying*, f.
ϥ-ⲧⲁⲕⲟ,	ϥ-ⲧⲁⲕⲟ, *he is destroying.*
ⲥ-ⲧⲁⲕⲟ,	ⲥ-ⲧⲁⲕⲟ, *she is destroying.*

Plural.

Coptic.	Sahidic.
ⲧⲉⲛ-ⲧⲁⲕⲟ,	ⲧⲛ̄, or ⲧⲉⲛ-ⲧⲁⲕⲟ, *we are destroying.*
ⲧⲉⲧⲉⲛ-ⲧⲁⲕⲟ,	ⲧⲉⲧⲛ̄, or ⲧⲉⲧⲉⲛ-ⲧⲁⲕⲟ, *ye are destroying.*
ⲥⲉ-ⲧⲁⲕⲟ,	ⲥⲉ-ⲧⲁⲕⲟ, *they are destroying.*

The 2nd Present Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
ⲉⲓ-ⲧⲁⲕⲟ,	ⲉⲓ-ⲧⲁⲕⲟ,	ⲉⲓ-ⲧⲁⲕⲟ, *I am destroying*, ὤν.
ⲉⲕ-ⲧⲁⲕⲟ,	ⲉⲕ-ⲧⲁⲕⲟ,	ⲉⲕ-ⲧⲁⲕⲟ, *thou*, m.
ⲉⲣⲉ-ⲧⲁⲕⲟ,	ⲉⲣⲉ-ⲧⲁⲕⲟ,	ⲉⲗⲉ-ⲧⲁⲕⲟ, *thou*, f.
ⲉϥ- / ⲉⲣⲉ- } ⲧⲁⲕⲟ,	ⲉϥ- / ⲉⲣⲉ- } ⲧⲁⲕⲟ,	ⲉϥ- / ⲉⲗⲉ- } ⲧⲁⲕⲟ, *he.*
ⲉⲥ- / ⲉⲣⲉ- } ⲧⲁⲕⲟ,	ⲉⲥ- / ⲉⲣⲉ- } ⲧⲁⲕⲟ,	ⲉⲥ- / ⲉⲗⲉ- } ⲧⲁⲕⲟ, *she.*

Plural.

Coptic.	Sahidic.	Bashmuric.
ⲉⲛ-ⲧⲁⲕⲟ,	ⲛ̄, or ⲉⲛ-ⲧⲁⲕⲟ,	ⲉⲛ-ⲧⲁⲕⲟ, *we.*
ⲉⲧⲉⲧⲉⲛ-ⲧⲁⲕⲟ,	ⲉⲧⲉⲧⲛ̄-ⲧⲁⲕⲟ,	ⲉⲧⲉⲧⲉⲛ-ⲧⲁⲕⲟ, *ye.*
ⲉⲩ- / ⲟⲩ- / ⲉⲣⲉ- } ⲧⲁⲕⲟ,	ⲉⲩ- / ⲟⲩ- / ⲉⲣⲉ- } ⲧⲁⲕⲟ,	ⲉⲩ- / ⲟⲩ- / ⲉⲗⲉ- } ⲧⲁⲕⲟ, *they.*

The Imperfect Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.	
ⲛⲁⲓ-ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲉⲓ-ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲁⲓ-ⲧⲁⲕⲟ ⲡⲉ,	*I was.*
ⲛⲁⲕ-ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲉⲕ-ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲁⲕ-ⲧⲁⲕⲟ ⲡⲉ,	*thou,* m.
ⲛⲁⲣⲉ-ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲉⲣⲉ-ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲁⲣⲉ-ⲧⲁⲕⲟ ⲡⲉ,	*thou,* f.
ⲛⲁϥ- ⲛⲁⲣⲉ- } ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲉϥ- ⲛⲉⲣⲉ- } ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲁϥ- ⲛⲁⲣⲉ- } ⲧⲁⲕⲟ ⲡⲉ,	*he.*
ⲛⲁⲥ- ⲛⲁⲣⲉ- } ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲉⲥ- ⲛⲉⲣⲉ- } ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲁⲥ- ⲛⲁⲣⲉ- } ⲧⲁⲕⲟ ⲡⲉ,	*she.*

Plural.

Coptic.	Sahidic.	Bashmuric.	
ⲛⲁⲛ-ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲉⲛ-ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲁⲛ-ⲧⲁⲕⲟ ⲡⲉ,	*we.*
ⲛⲁⲣⲉⲧⲉⲛ-ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲉⲧⲉⲧⲛ̄-ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲁⲣⲉⲧⲉⲛ-ⲧⲁⲕⲟ ⲡⲉ,	*ye.*
ⲛⲁⲩ- ⲛⲁⲣⲉ- } ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲉⲩ- ⲛⲉⲣⲉ- } ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲁⲩ- ⲛⲁⲣⲉ- } ⲧⲁⲕⲟ ⲡⲉ,	*they.*

The 1st Perfect Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.	
ⲁⲓ-ⲧⲁⲕⲟ,	ⲁⲓ-ⲧⲁⲕⲟ,	ⲁⲓ-ⲧⲁⲕⲟ,	*I have.*
ⲁⲕ-ⲧⲁⲕⲟ,	ⲁⲕ-ⲧⲁⲕⲟ,	ⲁⲕ-ⲧⲁⲕⲟ,	*thou,* m.
ⲁⲣⲉ-ⲧⲁⲕⲟ,	ⲁⲣⲉ-ⲧⲁⲕⲟ,	ⲁⲣⲉ-ⲧⲁⲕⲟ,	*thou,* f.
ⲁϥ- ⲁ̀- } ⲧⲁⲕⲟ,	ⲁϥ- ⲁ- } ⲧⲁⲕⲟ,	ⲁϥ- ⲁ- } ⲧⲁⲕⲟ,	*he.*
ⲁⲥ- ⲁ̀- } ⲧⲁⲕⲟ,	ⲁⲥ- ⲁ- } ⲧⲁⲕⲟ,	ⲁⲥ- ⲁ- } ⲧⲁⲕⲟ,	*she.*

Plural.

Coptic.	Sahidic.	Bashmuric.
ⲁⲛ-ⲧⲁⲕⲟ,	ⲁⲛ-ⲧⲁⲕⲟ,	ⲁⲛ-ⲧⲁⲕⲟ, *we*.
ⲁⲣⲉⲧⲉⲛ-ⲧⲁⲕⲟ,	ⲁⲧⲉⲧⲛ̄-ⲧⲁⲕⲟ,	ⲁⲧⲉⲧⲛ̄-ⲧⲁⲕⲟ, *ye*.
ⲁⲩ- / ⲁ̀- } ⲧⲁⲕⲟ,	ⲁⲩ- / ⲁ- } ⲧⲁⲕⲟ,	ⲁⲩ- / ⲁ- } ⲧⲁⲕⲟ, *they*.

The 2nd Perfect Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
ⲉ̀ⲧⲁⲓ-ⲧⲁⲕⲟ,	ⲛ̄ⲧⲁⲓ-ⲧⲁⲕⲟ,	ⲉⲧⲁⲓ-ⲧⲁⲕⲟ, *I have*.
ⲉ̀ⲧⲁⲕ-ⲧⲁⲕⲟ,	ⲛ̄ⲧⲁⲕ-ⲧⲁⲕⲟ,	ⲉⲧⲁⲕ-ⲧⲁⲕⲟ, *thou*, m.
ⲉ̀ⲧⲁⲣⲉ-ⲧⲁⲕⲟ,	ⲛ̄ⲧⲁⲣ-ⲧⲁⲕⲟ,	ⲉⲧⲁⲣⲉ-ⲧⲁⲕⲟ, *thou*, f.
ⲉ̀ⲧⲁϥ- / ⲉ̀ⲧⲁ̀- } ⲧⲁⲕⲟ,	ⲛ̄ⲧⲁϥ- / ⲛ̄ⲧⲁ- } ⲧⲁⲕⲟ,	ⲉⲧⲁϥ- / ⲉⲧⲁ- } ⲧⲁⲕⲟ, *he*.
ⲉ̀ⲧⲁⲥ- / ⲉ̀ⲧⲁ̀- } ⲧⲁⲕⲟ,	ⲛ̄ⲧⲁⲥ- / ⲛ̄ⲧⲁ- } ⲧⲁⲕⲟ,	ⲉⲧⲁⲥ- / ⲉⲧⲁ- } ⲧⲁⲕⲟ, *she*.

Plural.

Coptic.	Sahidic.	Bashmuric.
ⲉ̀ⲧⲁⲛ-ⲧⲁⲕⲟ,	ⲛ̄ⲧⲁⲛ-ⲧⲁⲕⲟ,	ⲉⲧⲁⲛ-ⲧⲁⲕⲟ, *we*.
ⲉ̆ⲧⲁⲣⲉⲧⲉⲛ-ⲧⲁⲕⲟ,	ⲛ̄ⲧⲁⲧⲉⲧⲛ̄-ⲧⲁⲕⲟ,	ⲉⲧⲁⲣⲉⲧⲉⲛ-ⲧⲁⲕⲟ, *ye*.
ⲉ̀ⲧⲁⲩ- / ⲉ̀ⲧⲁ̀- } ⲧⲁⲕⲟ,	ⲛ̄ⲧⲁⲩ- / ⲛ̄ⲧⲁ- } ⲧⲁⲕⲟ,	ⲉⲧⲁⲩ- / ⲉⲧⲁ- } ⲧⲁⲕⲟ, *they*.

The Pluperfect Tense.

Singular.

Coptic.	Sahidic.
ⲛⲉ ⲁⲓ-ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲉ ⲁⲓ-ⲧⲁⲕⲟ ⲡⲉ, *I had*.
ⲛⲉ ⲁⲕ-ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲉ ⲁⲕ-ⲧⲁⲕⲟ ⲡⲉ, *thou*, m.
ⲛⲉ ⲁⲣⲉ̀-ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲉ ⲁⲣⲉ-ⲧⲁⲕⲟ ⲡⲉ, *thou*, f.

Coptic.	Sahidic.
ⲛⲉ ⲁϥ- ⲛⲉ ⲁ̀- } ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲉ ⲁϥ- ⲛⲉ ⲁ- } ⲧⲁⲕⲟ ⲡⲉ, *he.*
ⲛⲉ ⲁⲥ- ⲛⲉ ⲁ̀- ⲛⲉ ⲁⲣⲉ- } ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲉ ⲁⲥ- ⲛⲉ ⲁ- ⲛⲉ ⲁⲣⲉ- } ⲧⲁⲕⲟ ⲡⲉ, *she.*

Plural.

Coptic.	Sahidic.
ⲛⲉ ⲁⲛ-ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲉ ⲁⲛ-ⲧⲁⲕⲟ ⲡⲉ, *we.*
ⲛⲉ ⲁⲣⲉⲧⲉⲛ-ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲉ ⲁⲧⲉⲧⲛ̄-ⲧⲁⲕⲟ ⲡⲉ, *ye.*
ⲛⲉ ⲁⲩ-ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲉ ⲁⲩ-ⲧⲁⲕⲟ ⲡⲉ, *they.*

The Present Tense Indefinite.

Singular.

Coptic.	Sahidic.	Bashmuric.
ϣⲁⲓ-ⲧⲁⲕⲟ,	ϣⲁⲓ-ⲧⲁⲕⲟ,	ϣⲁⲓ-ⲧⲁⲕⲟ, *I am.*
ϣⲁⲕ-ⲧⲁⲕⲟ,	ϣⲁⲕ-ⲧⲁⲕⲟ,	ϣⲁⲕ-ⲧⲁⲕⲟ, *thou,* m.
ϣⲁⲣⲉ-ⲧⲁⲕⲟ,	ϣⲁⲣⲉ-ⲧⲁⲕⲟ,	ϣⲁⲗⲉ-ⲧⲁⲕⲟ, *thou,* f.
ϣⲁϥ- ϣⲁⲣⲉ- } ⲧⲁⲕⲟ,	ϣⲁϥ- ϣⲁⲣⲉ- } ⲧⲁⲕⲟ,	ϣⲁϥ- ϣⲁⲗⲉ- } ⲧⲁⲕⲟ, *he.*
ϣⲁⲥ- ϣⲁⲣⲉ- } ⲧⲁⲕⲟ,	ϣⲁⲥ- ϣⲁⲣⲉ- } ⲧⲁⲕⲟ,	ϣⲁⲥ- ϣⲁⲗⲉ- } ⲧⲁⲕⲟ, *she.*

Plural.

Coptic.	Sahidic.	Bashmuric.
ϣⲁⲛ-ⲧⲁⲕⲟ,	ϣⲁⲛ-ⲧⲁⲕⲟ,	ϣⲁⲛ-ⲧⲁⲕⲟ, *we.*
ϣⲁⲣⲉⲧⲉⲛ-ⲧⲁⲕⲟ,	ϣⲁⲧⲉⲧⲛ̄-ⲧⲁⲕⲟ,	ϣⲁⲧⲉⲧⲉⲛ-ⲧⲁⲕⲟ, *ye.*
ϣⲁⲩ- ϣⲁⲣⲉ- } ⲧⲁⲕⲟ,	ϣⲁⲩ- ϣⲁⲣⲉ- } ⲧⲁⲕⲟ,	ϣⲁⲩ- ϣⲁⲗⲉ- } ⲧⲁⲕⲟ, *they.*

The Imperfect Tense Indefinite.

Singular.

Coptic.	Sahidic.	
ⲛⲉ ϣⲁⲓ-ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲉ ϣⲁⲓ-ⲧⲁⲕⲟ ⲡⲉ,	*I was.*
ⲛⲉ ϣⲁⲕ-ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲉ ϣⲁⲕ-ⲧⲁⲕⲟ ⲡⲉ,	*thou,* m.
ⲛⲉ ϣⲁⲣⲉ-ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲉ ϣⲁⲣⲉ-ⲧⲁⲕⲟ ⲡⲉ,	*thou,* f.
ⲛⲉ ϣⲁϥ- / ⲛⲉ ϣⲁⲣⲉ- } ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲉ ϣⲁϥ- / ⲛⲉ ϣⲁⲣⲉ- } ⲧⲁⲕⲟ ⲡⲉ,	*he.*
ⲛⲉ ϣⲁⲥ- / ⲛⲉ ϣⲁⲣⲉ- } ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲉ ϣⲁⲥ- / ⲛⲉ ϣⲁⲣⲉ- } ⲧⲁⲕⲟ ⲡⲉ,	*she.*

Plural.

Coptic.	Sahidic.	
ⲛⲉ ϣⲁⲛ-ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲉ ϣⲁⲛ-ⲧⲁⲕⲟ ⲡⲉ,	*we.*
ⲛⲉ ϣⲁⲣⲉⲧⲉⲛ-ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲉ ϣⲁⲧⲉⲧⲛ̄-ⲧⲁⲕⲟ ⲡⲉ,	*ye.*
ⲛⲉ ϣⲁⲩ- / ⲛⲉ ϣⲁⲣⲉ- } ⲧⲁⲕⲟ ⲡⲉ,	ⲛⲉ ϣⲁⲩ- / ⲛⲉ ϣⲁⲣⲉ- } ⲧⲁⲕⲟ ⲡⲉ,	*they.*

Singular.

Bashmuric.

ⲛⲉ ϣⲁⲓ-ⲧⲁⲕⲟ ⲡⲉ, *I was.*

ⲛⲉ ϣⲁⲕ-ⲧⲁⲕⲟ ⲡⲉ, *thou,* m.

ⲛⲉ ϣⲁⲗⲉ-ⲧⲁⲕⲟ ⲡⲉ, *thou,* f.

ⲛⲉ ϣⲁϥ- / ⲛⲉ ϣⲁⲗⲉ- } ⲧⲁⲕⲟ ⲡⲉ, *he.*

ⲛⲉ ϣⲁⲥ- / ⲛⲉ ϣⲁⲗⲉ- } ⲧⲁⲕⲟ ⲡⲉ, *she.*

Plural.

ⲛⲉ ϣⲁⲛ-ⲧⲁⲕⲟ ⲡⲉ, *we.*

ⲛⲉ ϣⲁⲧⲉⲧⲉⲛ-ⲧⲁⲕⲟ ⲡⲉ, *ye.*

ⲛⲉ ϣⲁⲩ- / ⲛⲉ ϣⲁⲣⲉ- } ⲧⲁⲕⲟ ⲡⲉ, *they.*

The 1st Future Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
ϯⲛⲁ-ⲧⲁⲕⲟ,	ϯⲛⲁ-ⲧⲁⲕⲟ,	ϯⲛⲁ, ϯⲛⲉ-ⲧⲁⲕⲟ, *I shall.*
ⲭⲛⲁ-ⲧⲁⲕⲟ,	ⲕⲛⲁ-ⲧⲁⲕⲟ,	ⲕⲛⲉ-ⲧⲁⲕⲟ, *thou,* m.
ⲧⲉⲛⲁ-ⲧⲁⲕⲟ,	ⲧⲉⲛⲁ-ⲧⲁⲕⲟ,	*thou,* f.
ϥⲛⲁ-ⲧⲁⲕⲟ,	ϥⲛⲁ-ⲧⲁⲕⲟ,	ϥⲛⲉ-ⲧⲁⲕⲟ, *he.*
ⲥⲛⲁ-ⲧⲁⲕⲟ,	ⲥⲛⲁ-ⲧⲁⲕⲟ,	ⲥⲛⲉ-ⲧⲁⲕⲟ, *she.*

Plural.

Coptic.	Sahidic.	Bashmuric.
ⲧⲉⲛⲛⲁ-ⲧⲁⲕⲟ,	ⲧⲉⲛⲛⲁ- / ⲧⲉⲛⲁ- } ⲧⲁⲕⲟ,	ⲧⲉⲛⲛⲁ- or ⲧⲉⲛⲛⲉ- } ⲧ̓ⲁⲕⲟ, *we.*
ⲧⲉⲧⲉⲛⲛⲁ-ⲧⲁⲕⲟ,	ⲧⲉⲧⲛ̄ⲛⲁ- / ⲧⲉⲧⲛ̄ⲁ- } ⲧⲁⲕⲟ,	*ye.*
ⲥⲉⲛⲁ-ⲧⲁⲕⲟ,	ⲥⲉⲛⲁ-ⲧⲁⲕⲟ,	ⲥⲉⲛⲉ-ⲧⲁⲕⲟ, *they.*

The 2nd Future Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
ⲉⲓⲛⲁ-ⲧⲁⲕⲟ,	ⲉⲓⲛⲁ-ⲧⲁⲕⲟ,	ⲁⲓⲛⲁ- or ⲁⲓⲛⲉ- } ⲧⲁⲕⲟ, *I shall.*
ⲉⲕⲛⲁ-ⲧⲁⲕⲟ,	ⲉⲕⲛⲁ-ⲧⲁⲕⲟ,	ⲁⲕⲛⲁ-ⲧⲁⲕⲟ, *thou,* m.
ⲉⲣⲉⲛⲁ-ⲧⲁⲕⲟ,	ⲉⲣⲉⲛⲁ-ⲧⲁⲕⲟ,	ⲁⲣⲉⲛⲁ-ⲧⲁⲕⲟ, *thou,* f.
ⲉϥⲛⲁ- / ⲉⲣⲉⲛⲁ- } ⲧⲁⲕⲟ,	ⲉϥⲛⲁ- / ⲉⲣⲉⲛⲁ- } ⲧⲁⲕⲟ,	ⲁϥⲛⲁ- / ⲁⲣⲉⲛⲁ- } ⲧⲁⲕⲟ, *he.*
ⲉⲥⲛⲁ- / ⲉⲣⲉⲛⲁ } ⲧⲁⲕⲟ,	ⲉⲥⲛⲁ- / ⲉⲣⲉⲛⲁ- } ⲧⲁⲕⲟ,	ⲁⲥⲛⲁ- / ⲁⲣⲉⲛⲁ- } ⲧⲁⲕⲟ, *she.*

Plural.

Coptic.	Sahidic.	Bashmuric.
ⲉⲛⲛⲁ-ⲧⲁⲕⲟ,	ⲉⲛⲛⲁ- / ⲛ̄ⲛⲁ- ⲧⲁⲕⲟ,	ⲁⲛⲛⲁ- or ⲁⲛⲛⲉ- ⲧⲁⲕⲟ, *we.*
ⲉⲣⲉⲧⲉⲛⲛⲁ-ⲧⲁⲕⲟ,	ⲉⲧⲉⲧⲛ̄ⲛⲁ- / ⲉⲧⲉⲧⲛ̄ⲁ- ⲧⲁⲕⲟ,	ⲁⲣⲉⲧⲉⲛⲛⲁ-ⲧⲁⲕⲟ, *ye.*
ⲉⲩⲛⲁ- / ⲟⲩⲛⲁ- ⲧⲁⲕⲟ,	ⲉⲩⲛⲁ- / ⲟⲩⲛⲁ- ⲧⲁⲕⲟ,	ⲉⲩⲛⲁ-ⲧⲁⲕⲟ, *they.*

The 3rd Future Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
ⲉⲓⲉ̀-ⲧⲁⲕⲟ,	ⲉⲓⲉ-ⲧⲁⲕⲟ,	ⲉⲓⲉ-ⲧⲁⲕⲟ, *I shall.*
ⲉⲕⲉ̀-ⲧⲁⲕⲟ,	ⲉⲕⲉ-ⲧⲁⲕⲟ,	ⲉⲕⲉ-ⲧⲁⲕⲟ, *thou,* m.
ⲉⲣⲉ̀-ⲧⲁⲕⲟ,	ⲉⲣⲉ-ⲧⲁⲕⲟ,	ⲉⲣⲉ-ⲧⲁⲕⲟ, *thou,* f.
ⲉϥⲉ̀- / ⲉⲣⲉ̀- ⲧⲁⲕⲟ,	ⲉϥⲉ- / ⲉⲣⲉ- ⲧⲁⲕⲟ,	ⲉϥⲉ- / ⲉⲣⲉ- ⲧⲁⲕⲟ, *he.*
ⲉⲥⲉ̀- / ⲉⲣⲉ̀- ⲧⲁⲕⲟ,	ⲉⲥⲉ- / ⲉⲣⲉ- ⲧⲁⲕⲟ,	ⲉⲥⲉ- / ⲉⲣⲉ- ⲧⲁⲕⲟ, *she.*

Plural.

Coptic.	Sahidic.	Bashmuric.
ⲉⲛⲉ̀-ⲧⲁⲕⲟ,	ⲉⲛⲉ-ⲧⲁⲕⲟ,	ⲉⲛⲉ-ⲧⲁⲕⲟ, *we.*
ⲉⲣⲉⲧⲉⲛⲉ̀-ⲧⲁⲕⲟ,	ⲉⲧⲉⲧⲛ̄ⲉ-ⲧⲁⲕⲟ,	ⲉⲧⲉⲧⲛⲉ-ⲧⲁⲕⲟ, *ye.*
ⲉⲩⲉ̀- / ⲉⲣⲉ̀- ⲧⲁⲕⲟ,	ⲉⲩⲉ- / ⲉⲣⲉ- ⲧⲁⲕⲟ,	ⲉⲩⲉ- / ⲉⲣⲉ- ⲧⲁⲕⲟ, *they.*

The 4th Future Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
ⲧⲁ-ⲧⲁⲕⲟ,	ⲧⲁ- / ⲧⲁⲣⲓ- } ⲧⲁⲕⲟ,	ⲧⲁ-ⲧⲁⲕⲟ, *I shall.*
	ⲧⲁⲣⲉⲕ-ⲧⲁⲕⲟ,	*thou,* m.
ⲧⲉⲣⲁ-ⲧⲁⲕⲟ,	ⲧⲉⲣⲁ-ⲧⲁⲕⲟ,	ⲧⲉⲣⲁ-ⲧⲁⲕⲟ, *thou,* f.
	ⲧⲁⲣⲉϥ-ⲧⲁⲕⲟ,	*he.*
	ⲧⲁⲣⲉⲥ-ⲧⲁⲕⲟ,	*she.*

Plural.

Coptic.	Sahidic.	Bashmuric.
	ⲧⲁⲣⲛ̄-ⲧⲁⲕⲟ,	*we.*
	ⲧⲁⲣⲉⲧⲛ̄-ⲧⲁⲕⲟ,	ⲧⲁⲗⲉⲧ̀ⲉⲛ-ⲧⲁⲕⲟ, *ye.*
	ⲧⲁⲣⲟⲩ-ⲧⲁⲕⲟ,	*they.*

The Imperfect Future.

Singular.

Coptic.	Sahidic.	Bashmuric.
ⲛⲁⲓⲛⲁ-ⲧⲁⲕⲟ,	ⲛⲉⲓⲛⲁ-ⲧⲁⲕⲟ,	ⲛⲁⲓⲛⲉ- or ⲛⲁⲓⲛⲁ- } ⲧⲁⲕⲟ, *I should.*
ⲛⲁⲕⲛⲁ-ⲧⲁⲕⲟ,	ⲛⲉⲕⲛⲁ-ⲧⲁⲕⲟ,	ⲛⲁⲕⲛⲉ-ⲧⲁⲕⲟ, *thou,* m.
ⲛⲁⲣⲉⲛⲁ-ⲧⲁⲕⲟ,	ⲛⲉⲣⲉⲛⲁ-ⲧⲁⲕⲟ,	ⲛⲁⲣⲉⲛⲉ-ⲧⲁⲕⲟ, *thou,* f.
ⲛⲁϥⲛⲁ- / ⲛⲁⲣⲉⲛⲁ- } ⲧⲁⲕⲟ,	ⲛⲉϥⲛⲁ- / ⲛⲉⲣⲉⲛⲁ- } ⲧⲁⲕⲟ,	ⲛⲁϥⲛⲉ- / ⲛⲁⲣⲉⲛⲉ- } ⲧⲁⲕⲟ, *he.*
ⲛⲁⲥⲛⲁ- / ⲛⲁⲣⲉⲛⲁ- } ⲧⲁⲕⲟ,	ⲛⲉⲥⲛⲁ- / ⲛⲉⲣⲉⲛⲁ- } ⲧⲁⲕⲟ,	ⲛⲁⲥⲛⲉ- / ⲛⲁⲣⲉⲛⲉ, } ⲧⲁⲕⲟ, *she.*

Plural.

Coptic.	Sahidic.	Bashmuric.	
ⲚⲀⲚⲚⲀ-ⲦⲀⲔⲞ,	ⲚⲈⲚⲚⲀ-ⲦⲀⲔⲞ,	ⲚⲀⲚⲚⲈ-ⲦⲀⲔⲞ,	*we.*
ⲚⲀⲢⲈⲦⲈⲚⲚⲀ-ⲦⲀⲔⲞ,	ⲚⲈⲦⲈⲦⲚ̄Ⲁ-ⲦⲀⲔⲞ,	ⲚⲀⲢⲈⲦⲈⲚⲚⲈ-ⲦⲀⲔⲞ,	*ye.*
ⲚⲀⲨⲚⲀ- ⲚⲀⲢⲈⲚⲀ- } ⲦⲀⲔⲞ,	ⲚⲈⲨⲚⲀ- ⲚⲈⲢⲈⲚⲀ- } ⲦⲀⲔⲞ,	ⲚⲈⲨⲚⲈ- ⲚⲀⲢⲈⲚⲈ- } ⲦⲀⲔⲞ,	*they.*

The Subjunctive Mood.

Singular.

Coptic.	Sahidic.	Bashmuric.	
Ⲛ̀ⲦⲀ-ⲦⲀⲔⲞ,	Ⲛ̄ⲦⲀ-ⲦⲀⲔⲞ,	Ⲛ̀ⲦⲀ-ⲦⲀⲔⲞ,	*that I.*
Ⲛ̀ⲦⲈⲔ-ⲦⲀⲔⲞ,	Ⲛ̄Ⲅ-ⲦⲀⲔⲞ,	Ⲛ̀Ⲅ-ⲦⲀⲔⲞ,	*thou*, m.
Ⲛ̀ⲦⲈ-ⲦⲀⲔⲞ,	Ⲛ̄ⲦⲈ-ⲦⲀⲔⲞ,	Ⲛ̀ⲦⲈ-ⲦⲀⲔⲞ,	*thou*, f.
Ⲛ̀ⲦⲈϤ- Ⲛ̀ⲦⲈ- } ⲦⲀⲔⲞ,	Ⲛ̄ⲈϤ, ⲚϤ̄- Ⲛ̄ⲦⲈ- } ⲦⲀⲔⲞ,	Ⲛ̀ⲈϤ, ⲚϤ̄- Ⲛ̀ⲦⲈ- } ⲦⲀⲔⲞ,	*he.*
Ⲛ̀ⲦⲈⲤ- Ⲛ̀ⲦⲈ- } ⲦⲀⲔⲞ,	Ⲛ̄Ⲥ- Ⲛ̄ⲦⲈ- } ⲦⲀⲔⲞ,	Ⲛ̀ⲈⲤ- ⲚⲤ̄- Ⲛ̀ⲦⲈ- } ⲦⲀⲔⲞ,	*she.*

Plural.

Coptic.	Sahidic.	Bashmuric.	
Ⲛ̀ⲦⲈⲚ-ⲦⲀⲔⲞ,	Ⲛ̄ⲦⲚ̄-ⲦⲀⲔⲞ,	Ⲛ̀ⲦⲚ̄-ⲦⲀⲔⲞ,	*we.*
Ⲛ̀ⲦⲈⲦⲈⲚ-ⲦⲀⲔⲞ,	Ⲛ̄ⲦⲈⲦⲚ̄-ⲦⲀⲔⲞ,	Ⲛ̀ⲦⲈⲦⲚ̄-ⲦⲀⲔⲞ,	*ye.*
Ⲛ̀ⲦⲞⲨ- Ⲛ̀ⲦⲈ- } ⲦⲀⲔⲞ,	Ⲛ̄ⲤⲈ- Ⲛ̄ⲦⲈ- } ⲦⲀⲔⲞ,	Ⲛ̀ⲤⲈ- Ⲛ̀ⲦⲈ- } ⲦⲀⲔⲞ,	*they.*

The Optative Mood.

Singular.

Coptic.	Sahidic.	Bashmuric.	
ⲙⲁⲣⲓ-ⲧⲁⲕⲟ,	ⲙⲁⲣⲓ-ⲧⲁⲕⲟ,	ⲙⲁⲗⲓ-ⲧⲁⲕⲟ,	*I may.*
ⲙⲁⲣⲉⲕ-ⲧⲁⲕⲟ,	ⲙⲁⲣⲃⲕ-ⲧⲁⲕⲟ,	ⲙⲁⲗⲉⲕ-ⲧⲁⲕⲟ,	*thou,* m.
ⲙⲁⲣⲉ-ⲧⲁⲕⲟ,	ⲙⲁⲣⲉ-ⲧⲁⲕⲟ,	ⲙⲁⲗⲉ-ⲧⲁⲕⲟ,	*thou,* f.
ⲙⲁⲣⲉϥ- ⲙⲁⲣⲉ- } ⲧⲁⲕⲟ,	ⲙⲁⲣⲉϥ- ⲙⲁⲣⲉ- } ⲧⲁⲕⲟ,	ⲙⲁⲗⲉϥ- ⲙⲁⲗⲉ- } ⲧⲁⲕⲟ,	*he.*
ⲙⲁⲣⲉⲥ- ⲙⲁⲣⲉ- } ⲧⲁⲕⲟ,	ⲙⲁⲣⲉⲥ- ⲙⲁⲣⲉ- } ⲧⲁⲕⲟ,	ⲙⲁⲗⲉⲥ- ⲙⲁⲗⲉ- } ⲧⲁⲕⲟ,	*she.*

Plural.

Coptic.	Sahidic.	Bashmuric.	
ⲙⲁⲣⲉⲛ-ⲧⲁⲕⲟ,	ⲙⲁⲣⲛ̄-ⲧⲁⲕⲟ,	ⲙⲁⲗⲉⲛ-ⲧⲁⲕⲟ,	*we.*
ⲙⲁⲣⲉⲧⲉⲛ-ⲧⲁⲕⲟ,	ⲙⲁⲣⲉⲧⲛ̄-ⲧⲁⲕⲟ,	ⲙⲁⲗⲉⲧⲉⲛ-ⲧⲁⲕⲟ,	*ye.*
ⲙⲁⲣⲟⲩ- ⲙⲁⲣⲉ- } ⲧⲁⲕⲟ,	ⲙⲁⲣⲟⲩ- ⲙⲁⲣⲉ- } ⲧⲁⲕⲟ,	ⲙⲁⲗⲟⲩ- ⲙⲁⲗⲉ- } ⲧⲁⲕⲟ,	*they.*

The Imperative Mood.

Singular and Plural.

ⲁ̀-ⲧⲁⲕⲟ,
ⲁ̀ⲣⲓ-ⲧⲁⲕⲟ,
ⲙⲁ-ⲧⲁⲕⲟ,
ⲧⲁⲕⲟ, } *destroy.*

The Infinitive Mood.

ⲉ̀-ⲧⲁⲕⲟ,
ⲛ̀-ⲧⲁⲕⲟ,
ⲧⲁⲕⲟ, } *to destroy.*

Participles.

Coptic.	Sahidic.	Bashmuric.
ϫιν,	ϭιν,	ϫιν,
παϫιν or πϫιντα,	παϭιν,	παϫιν,
πεκϫιν,	πεκϭιν,	πεκϫιν,
πεϥϫιν, &c.	πεϥϭιν, &c.	πεϥϫιν, &c.

That these are participles is evident from the Arabic, with which they correspond.

Participles.

26. The participles are formed by ε, ετ or εθ, before the prefixes to the verbs. There are also some peculiar forms of participles, which end in ΗΟΥΤ, Copt. ΗΥΤ, Sah. ωΟΥΤ, Copt. ΟΟΥΤ, Sah. and ΑΟΥΤ, Bash. as ΤΟΥΒΗΟΥΤ, Copt. ΜωΟΥΤ, Copt. and ΜΑΟΥΤ, Bash.

Verbs united with particles expressive of time.

The particles ὲτε, Copt. ⲛ̄τερε, Sah. *when.*

Singular.

Coptic.	Sahidic.	Bashmuric.
ὲται,	ⲛ̄τερι, ⲛ̄τερει,	εται, ὲντελει,
ὲτακ,	ⲛ̄τερεκ,	
ὲταρε,	ⲛ̄τερε,	εταϥ, ὲντελεϥ,
ὲταϥ / ὲτας } ὲταρε,	ⲛ̄τερεϥ, / ⲛ̄τερες, } ⲛ̄τερε,	

Plural.

Coptic.	Sahidic.	Bashmuric.
ⲉ̀ⲧⲁⲛ,	ⲛ̄ⲧⲉⲣⲉⲛ,	ⲉ̀ⲧⲁⲛ, ⲛ̀ⲧⲉⲗⲉⲛ,
ⲉ̀ⲧⲁⲣⲉⲧⲉⲛ,	ⲛ̄ⲧⲉⲣⲉⲧⲛ̄,	ⲉ̀ⲧⲁⲧⲉⲧⲉⲛ, ⲛ̀ⲧⲉⲗⲉⲧⲉⲛ,
ⲉ̀ⲧⲁⲩ, ⲉ̀ⲧⲁⲣⲉ,	ⲛ̄ⲧⲉⲣⲟⲩ,	ⲛ̀ⲧⲉⲗⲟⲩ, ⲛ̀ⲧⲉⲗⲉⲩ.

Verbs with the particles ϣⲁⲧⲉ, Copt. ϣⲁⲛⲧⲉ, Sah. until.

Singular.

Coptic.	Sahidic.	Bashmuric.
ϣⲁϯ,	ϣⲁⲛⲧⲉⲓ, ϣⲁⲛϯ,	ϣⲁⲛⲧⲉⲓ,
ϣⲁⲧⲉⲕ,	ϣⲁⲛⲧⲕ̄,	
ϣⲁⲧⲉ,	ϣⲁⲛⲧⲉ,	
ϣⲁⲧⲉϥ, ϣⲁⲧⲉⲥ, } ϣⲁⲧⲉ,	ϣⲁⲛⲧϥ̄, ϣⲁⲛⲧⲥ̄, } ϣⲁⲛⲧⲉ,	ϣⲁⲛⲧⲉϥ,

Plural.

Coptic.	Sahidic.	Bashmuric.
ϣⲁⲧⲉⲛ,	ϣⲁⲛⲧⲛ̄,	
ϣⲁⲧⲉⲧⲉⲛ,	ϣⲁⲛⲧⲉⲧⲛ̄,	
ϣⲁⲧⲟⲩ, ϣⲁⲧⲉ,	ϣⲁⲛⲧⲟⲩ, ϣⲁⲛⲧⲉ,	ϣⲁⲛⲧⲟⲩ.

Verbs with the particle ⲉ̀ⲛⲉ or ⲉ̀ⲛ, if.

Singular.

Coptic.	Sahidic.
ⲉ̀ⲛⲁⲓ, ⲉ̀ⲛⲉⲁⲓ ⲡⲉ,	ⲉⲛⲉⲓ ⲡⲉ,
ⲉ̀ⲛⲁⲕ, ⲉ̀ⲛⲉⲁⲕ ⲡⲉ,	ⲉⲛⲉⲕ ⲡⲉ,
ⲉ̀ⲛⲁⲣⲉ ⲡⲉ,	ⲉⲛⲉⲣⲉ ⲡⲉ,
ⲉ̀ⲛⲁϥ, ⲉ̀ⲛⲁⲣⲉ ⲡⲉ, ⲉ̀ⲛⲁⲥ, ⲉ̀ⲛⲉ ⲁ ⲡⲉ,	ⲉⲛⲉϥ, ⲉⲛⲉⲥ, } ⲉⲛⲉⲣⲉ ⲡⲉ,

Plural.

Coptic.	Sahidic.
ⲉ̀ⲛⲁⲛ ⲡⲉ,	ⲉⲛⲉⲛ ⲡⲉ,
ⲉ̀ⲛⲁⲣⲉⲧⲉⲛ ⲡⲉ,	ⲉⲛⲉⲧⲉⲧⲛ̄ ⲡⲉ,
ⲉ̀ⲛⲁⲩ, ⲉ̀ⲛⲁⲣⲉ ⲡⲉ,	ⲉⲛⲉⲩ, ⲉⲛⲉⲣⲉ ⲡⲉ.

Verbs with the particle ϣⲁⲛ, if, when.

Singular.

Coptic.	Sahidic.	Bashmuric.
ⲁⲓϣⲁⲛ,	ⲉⲓϣⲁⲛ,	
ⲁⲕϣⲁⲛ,	ⲉⲕϣⲁⲛ,	
ⲁⲣⲉϣⲁⲛ,	ⲉⲣϣⲁⲛ,	ⲁⲗⲉϣⲁⲛ,
ⲁϥϣⲁⲛ, ⲁⲥϣⲁⲛ } ⲁⲣⲉϣⲁⲛ,	ⲉϥϣⲁⲛ, ⲉⲥϣⲁⲛ, } ⲉⲣϣⲁⲛ,	

Plural.

Coptic.	Sahidic.
ⲁⲛϣⲁⲛ,	ⲉⲛϣⲁⲛ,
ⲁⲣⲉⲧⲉⲛϣⲁⲛ,	ⲉⲧⲉⲧⲛ̄ϣⲁⲛ,
ⲁⲩϣⲁⲛ, ⲁⲣⲉϣⲁⲛ,	ⲉⲩϣⲁⲛ, ⲉⲣϣⲁⲛ.

Verbs with the particle ⲙ̀ⲡⲁⲧⲉ, before.

Singular.

Coptic.	Sahidic.
ⲙ̀ⲡⲁϯ,	ⲙ̄ⲡⲁϯ,
ⲙ̀ⲡⲁⲧⲉⲕ,	ⲙ̄ⲡⲁⲧⲕ̄,
ⲙ̀ⲡⲁⲧⲉ,	ⲙ̄ⲡⲁⲧⲉ,
ⲙ̀ⲡⲁⲧⲉϥ, ⲙ̀ⲡⲁⲧⲉⲥ, } ⲙ̀ⲡⲁⲧⲉ,	ⲙ̄ⲡⲁⲧϥ̄, ⲙ̄ⲡⲁⲧⲥ̄, } ⲙ̄ⲡⲁⲧⲉ,

Plural.

Coptic.	Sahidic.
ⲙ̀ⲡⲁⲧⲉⲛ,	ⲙ̄ⲡⲁⲧⲛ̄,
ⲙ̀ⲡⲁⲧⲉⲧⲉⲛ,	ⲙ̄ⲡⲁⲧⲉⲧⲛ̄,
ⲙ̀ⲡⲁⲧⲟⲩ, ⲙ̀ⲡⲁⲧⲉ,	ⲙ̄ⲡⲁⲧⲟⲩ, ⲙ̄ⲡⲁⲧⲉ.

The Tenses.

The 1st Present Tense.

27. The 1st Present Tense is formed by adding the following prefixes to the root, ϯ *I am,* ⲕ, or ϫ Copt. before ⲗ, ⲙ, ⲛ, ⲟⲩ, or ⲣ, *thou art,* m.: ⲧⲉ *thou art,* f.: ϥ, *he is;* ⲥ, *she is;* ⲧⲉⲛ, C. ⲧⲉⲛ, ⲧⲛ̄, S. *we are;* ⲧⲉⲧⲉⲛ, C. ⲧⲉⲧⲉⲛ, or ⲧⲉⲧⲛ̄, S. *ye are;* ⲥⲉ, *they are.* Thus, ϯⲥⲱⲟⲩⲛ ⲙ̀ⲡⲉⲕϩⲟϫϩⲉϫ, *I know thy tribulation,* Rev. II, 9. ϥⲟ ⲛ̄ⲛⲟⲉⲓⲕ, *is an adulterer,* Luke XVI, 18. Sah. ϫⲉ ϥ ⲙ̄ⲙⲁⲩ *that he is there.* John XII, 9. Sah.

The 2nd Present Tense.

28. The 2nd Present Tense has the following prefixes, as, ⲉⲓ, *I am;* ⲉⲕ, *thou art,* m. ⲉⲣⲉ, *thou art,* f.; ⲉϥ or ⲉⲣⲉ, *he is;* ⲉⲥ or ⲉⲣⲉ, *she is;* ⲉⲛ, Copt. ⲉⲛ or ⲛ̄, Sah. *we are;* ⲉⲧⲉⲧⲉⲛ, ⲉⲧⲉⲧⲛ̄, *ye are;* ⲉⲩ, ⲟⲩ or ⲉⲣⲉ, *they are.*

29. The second person f. is ⲉⲣⲉ, (Bash. ⲉⲗⲉ,) but before vowels it is written ⲉⲣ, and occasionally, ⲉⲣⲁ, as ⲉⲣⲉⲓⲣⲉ, *thou doest;* S. Ming. 258. ⲉⲣⲟⲩⲉϣ, *thou wilt;* S. Zoeg. p. 509. Sometimes it is written ⲣ̄ ⲣ̄ⲗⲟⲃⲉ, *thou art mad;* S. Acts XII, 15. The Bash. corresponds as ⲉⲗⲥⲟⲟⲩⲛ, *thou knowest,* Zoeg. 151. ⲉⲣⲉ the prefix of the third persons sing. and plur. is always separated from the verb, by the noun or some other word, as ⲉⲣⲉ ⲡⲟⲩϩⲏⲧ ⲙⲟⲕϩ, *their heart was afflicted,* Matt. XXVI, 22. ⲉ̀ⲣⲉ ⲟⲩⲛⲓϣϯ ⲅⲁⲣ ⲛ̀ϩⲟϫϩⲉϫ ϣⲱⲡⲓ, *for great tribulation shall be.* Matt. XXIV, 21.

30. The Prefix ⲉⲣⲉ appears to be almost indefinite as to time.

31. The third person plural is ⲉⲩ, but after ⲧ it is written ⲟⲩ, as ⲫⲏⲉ̀ⲧ ⲟⲩⲙⲟⲩϯ ⲉ̀ⲣⲟϥ, *when they call.* Matt. XXVII, 22.

ⲉ̀ is the sign of the participle present as ⲉ̀ⲥⲱ ⲉ̀ ⲁ̀ⲛⲟⲕ ⲟⲩⲥϩⲓⲙⲓ ⲛ̀ⲥⲁⲙⲁⲣⲓⲧⲏⲥ, *to drink, I being* (οὖσα) *a woman of Samaria,* John IV, 9. ⲉ ⲁⲛⲟⲛ ϩⲉⲛⲣⲱⲙⲉ ⲛ̄ϩⲣⲱⲙⲁⲓⲟⲥ, ⲉ ⲙⲛ̄ ⲛⲟⲃⲉ ⲉⲣⲟⲛ, *we being men Romans, not being a fault in us.* Sah. Acts XVI, 37.

32. The following examples will serve to show the prefixes of the 2nd present tense, as, ⲁⲛⲟⲕ ⲇⲉ ⲉⲓ ϩⲛ̄ ⲧⲉⲧⲛ̄ⲙⲏⲧⲉ, *but I am among you,* Luke XXII, 27. Sah. ⲉⲕ ϩⲓ ⲧⲉϩⲓⲏ ⲛⲙ̄ⲙⲁϥ, *thou art in the way with him.* Matt. V, 25. Sah. ⲉϥ ϩⲛ̄ ⲧⲡⲉ, *is in heaven.* Matt. VI, 10. Sahidic.

33. The prefixes of this tense also express the present participle, as, ⲁϥⲛⲁⲩ ⲉ̀ⲟⲩⲣⲱⲙⲓ ⲉϥϩⲉⲙⲥⲓ, *he saw a man sitting,* Matt. IX, 9. ⲛⲓⲇ ⲇⲉ ⲛⲁⲩϯϩⲟ· ⲉ̀ⲣⲟϥ ⲡⲉ ⲉⲩϫⲱ̀ⲙⲙⲟⲥ, *and the devils besought him saying,* Matt. VIII, 31.

Imperfect Tense.

34. The Imperfect Tense is formed by prefixing the following particles to the root, ⲛⲁⲓ. *I was;* ⲛⲁⲕ, *thou wast,* m. ⲛⲁⲣⲉ, *thou wast,* f. ⲛⲁϥ or ⲛⲁⲣⲉ, *he was;* ⲛⲁⲥ or ⲛⲁⲣⲉ, *she was.* Plur. ⲛⲁⲛ, *we were;* ⲛⲁⲣⲉⲧⲉⲛ, *ye were;* ⲛⲁⲩ or ⲛⲁⲣⲉ, *they were.* The Sahidic is ⲛⲉⲓ, ⲛⲉⲕ, ⲛⲉⲣⲉ, ⲛⲉϥ or ⲛⲉⲣⲉ, ⲛⲉⲥ or ⲛⲉⲣⲉ. Plur. ⲛⲉⲛ, ⲛⲉⲧⲉⲧⲛ̄, ⲛⲉⲩ or ⲛⲉⲣⲉ. Sometimes the Sahidic is written without the ⲉ, as, ⲛϥ, ⲛⲥ̄, ⲛⲛ̄, etc.

35. The Imperfect Tense has ⲡⲉ frequently following the verb, as, ⲟⲩⲟϩ ⲛⲁϥϯⲥⲃⲱ ⲡⲉ, *and taught,* John VII, 14. ⲛⲉϥϣⲟⲟⲡ ⲡⲉ ⲛ̄ϭⲓ ⲡⲗⲟⲅⲟⲥ, *the word was,* John I, 1. Sah. ⲛⲁϥϧⲱⲛⲧ ⲇⲉ ⲡⲉ ⲡⲓⲡⲁⲥⲭⲁ, *and the Passover was near,* John XI, 55. ⲇⲉ ⲛⲉϥⲁϩⲉⲣⲁⲧϥ̄ ⲡⲉ ⲛ̄ⲃⲟⲗ, *but he stood without,* John XVII, 16 Sah.

ⲛⲁⲣⲉ or ⲛⲉⲣⲉ Sah. is generally separated from the verb, and usually occurs before the nominative preceding it, as ⲛⲁⲣⲉ ⲛⲓⲙⲁⲑⲏⲧⲏⲥ ⲑⲟⲩⲏⲧ, *the disciples were assembled,* John XX, 19. S. ⲛⲉⲣⲉ ⲡⲉϥⲛⲟϭ ⲇⲉ ⲛ̄ϣⲏⲣⲉ ϩⲛ̄ ⲧⲥⲱϣⲉ, *and his greater son was in the field,* Luke XXII, 25. Sah. The Bashmuric will probably be written occasionally ⲛⲁⲗⲉ.

The 1st Perfect Tense.

36. The Prefixes to the 1st Perfect Tense are ⲁⲓ, *I;* ⲁⲕ, *thou,* m. ⲁⲣⲉ or ⲁⲣ, *thou,* f. ⲁϥ or ⲁ̀, *he;* ⲁⲥ or ⲁ̀, *she;* Plur. ⲁⲛ, *we;* ⲁⲣⲉⲧⲉⲛ, ⲁⲧⲉⲧⲛ̄, Sahidic, *ye;* ⲁⲩ or ⲁ̀, *they.*

37. When ⲁ occurs in composition it is usually found before the nominative to the verb, as ⲓ̅ⲏ̅ⲥ̅ ⲁ̀ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲟⲗϥ, *the spirit took Jesus,* Matt. IV, 1. ⲁ ⲓ̅ⲥ̅ ϫⲟⲟⲥ ⲛⲁϥ, *Jesus said to him.* Sah. Mark XIV, 72. ⲁ ⲛ̄ⲓⲟⲩⲇⲁⲓ ⲧⲱⲟⲩⲛ, *the Jews rose,* Acts XVIII, 12. Sah. ⲛⲏⲉ̀ⲧ ⲁ̀ ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ ϫⲟⲧⲟⲩ, *those things which the Prophets said,* Acts XXVI, 22.

38. Although ⲁ is used instead of the Prefixes ⲁϥ, ⲁⲥ and ⲁⲩ, yet it occurs also with them; as, ⲁ̀ ⲧⲁϣⲉⲣⲉ ⲁⲥϧⲱⲛⲧ ⲉ̀ⲫⲙⲟⲩ, *my daughter hath approached to death,*

Mark. V, 23. ⲁ̀ ⲡⲥⲁⲧⲁⲛⲁⲥ ⲁϥϣⲉⲛⲁϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡϩⲏⲧ ⲛ̀ⲓⲟⲩⲇⲁⲥ, *Satan entered into the heart of Judas.* Luke XXII, 3. ϫⲉ ⲁ ϩⲏⲗⲓⲁⲥ ⲟⲩⲱ ⲁϥⲉⲓ, *that Elias hath now come.* Matt. XVII, 12. Sah.

The 2nd Perfect Tense.

39. The 2nd Perfect Tense is distinguished by ⲉⲧ Copt. and ⲛ̄ⲧ Sah. being added to the first perfect, in all the persons, except that the 2 pers. fem. is ⲛ̄ⲧⲁⲣ, instead of ⲛ̄ⲧⲁⲣⲉ.

40. The ⲛ̄ⲧⲁ, is found in the same position in composition as the ⲁ̀ in the first perfect, thus; ⲛ̄ⲧ ⲁ ⲓ̄ⲥ̄ ⲇⲉ ϫⲟⲟⲥ ⲉⲧⲃⲉ, *but Jesus spoke concerning,* John XI, 13. Sah. ⲉⲛⲉ̀ⲙⲓ ϫⲉ ⲡⲭ̄ⲥ̄ ⲉⲧⲁϥⲧⲱⲛϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲏⲉ̀ⲧⲙⲱⲟⲩⲧ, *we know that Christ hath risen from the dead.* Rom. VI, 9.

41. The Prefixes are often found after the particle ϫⲉ, *that,* and sometimes after ⲉⲛⲉ, *if;* and ⲁⲗⲗⲁ, *but.* But the ⲛ̄ⲧ must not be confounded with ⲛ̄ⲧ, *who, which.*

The Pluperfect Tense.

42. The Pluperfect Tense is formed by adding the auxiliary verb ⲛⲉ ⲡⲉ to the prefixes of the perfect, as ⲛⲉ ⲁⲓ ⲡⲉ, *I;* ⲛⲉ ⲁⲕ ⲡⲉ, *thou,* m.; ⲛⲉ ⲁⲣⲉ ⲡⲉ, *thou,* f.; ⲛⲉ ⲁϥ or ⲁ ⲡⲉ, *he;* ⲛⲉ ⲁⲥ or ⲁ ⲡⲉ, *she;* Plur. ⲛⲉ ⲁⲛ ⲡⲉ, *we;* ⲛⲉ ⲁⲣⲉⲧⲉⲛ or ⲁⲧⲉⲧⲛ̄, ⲡⲉ, *ye.* S. ⲛⲉ ⲁⲩ or ⲁ ⲡⲉ, *they;* as, ⲛⲉ ⲁϥⲉⲣϩⲏⲧⲥ ⲛ̀ⲣⲓⲕⲓ ⲡⲉ, *had begun to decline,* Luke IX, 12. ⲛ̄ⲓⲟⲩⲇⲁⲓ ⲛⲉ ⲁⲩⲉⲓ ⲡⲉ ϣⲁ ⲙⲁⲣⲑⲁ, *the Jews had come to Martha,* John XI, 19 Sah. ⲛⲉ ⲁⲩⲛⲁⲩ ⲅⲁⲣ ⲉ̀ⲣⲟϥ ⲧⲏⲣⲟⲩ ⲡⲉ, *for all had seen him,* Mark

VI, 50. This Tense is also found without the ⲡⲉ, as, ⲓⲏⲥ̅ ⲇⲉ ⲁϥⲓ̀ ⲉ̀ⲃⲟⲗ, *Jesus had gone out*, John V, 13. ⲧⲁⲓ ⲇⲉ ⲛⲉ ⲁⲥⲟⲩⲁϩⲥ̅ ⲛ̅ⲥⲁ ⲡⲁⲩⲗⲟⲥ, *and this had followed Paul.* Acts XVI, 17. Sah.

The Present Tense Indefinite.

43. This Tense is formed by adding ϣ, and sometimes ⲉϣ in the Sahidic to the Perfect Tense, as ϣⲁⲓ, *I;* ϣⲁⲕ, *thou*, m.; ϣⲁⲣⲉ or ϣⲁⲣ, *thou*, f. ϣⲁⲗⲉ, B. ϣⲁϥ or ϣⲁⲣⲉ, ϣⲁⲗⲉ, B. *he;* ϣⲁⲥ or ϣⲁⲣⲉ, ϣⲁⲗⲉ, B. *she;* Plur. ϣⲁⲛ, *we;* ϣⲁⲣⲉⲧⲉⲛ, ϣⲁⲧⲉⲧⲛ̅, S. *ye*; ϣⲁⲩ or ϣⲁⲣⲉ, ϣⲁⲗⲉ, Bash. *they*.

This Tense sometimes expresses the present, and sometimes the perfect.

The Imperfect Tense Indefinite.

44. The Imperfect Tense Indefinite is formed from the preceding by adding ⲛⲉ to it, as ⲟⲩⲟϩ ⲛⲉ ϣⲁⲩⲥⲟⲛϩϥ ⲡⲉ, *and they had bound him*, or *he was bound.* Luke VIII, 29. ⲛⲉ ϣⲁϥⲟⲩⲱⲙ ⲡⲉ ⲛⲉⲙ ⲛⲓⲉⲑⲛⲟⲥ, *he did eat with the gentiles.* Galat. II, 12.

The 1st Future Tense.

45. The Prefixes to the first Future are ⲛⲁ or ⲛⲉ Bash. with the Prefixes of the first Present Tense, as, ϯⲛⲁ, *I;* ⲕ or ϫⲛⲁ, *thou*, m.; ⲧⲉⲛ̀ⲁ, *thou*, f.; ϥⲛⲁ, *he;* ⲥⲛⲁ, *she;* Plur. ⲧⲉⲛⲛⲁ, ⲧⲉⲛⲁ, Sah. *we;* ⲧⲉⲧⲉⲛⲛⲁ, ⲧⲉⲧⲛ̅ⲛⲁ, Sah. *ye;* ⲥⲉⲛⲁ, *they;* thus: ⲉ̀ⲥⲉ ⲡⲓⲁ̀ⲫⲟⲧ ⲉ̀ϯⲛⲁⲥⲟϥ, *to drink the cup which I shall drink?* Matt. XX, 22.

ⲧⲉⲧⲛⲁϩⲙⲟⲟⲥ ϩⲱⲧⲧⲏⲩⲧⲛ̄, *ye also shall sit.* Matt. XIX, 28. Sahidic.

The 2nd Future Tense.

46. The characteristics of the second Future are ⲛⲁ or ⲛⲉ Bash. united with the Prefixes of the second Present Tense, ⲉⲓⲛⲁ, *I;* ⲉⲕⲛⲁ, *thou*, m.; ⲉⲣⲉⲛⲁ, *thou,* f.; ⲉϥⲛⲁ or ⲉⲣⲉⲛⲁ, *he;* ⲉⲥⲛⲁ or ⲉⲣⲉⲛⲁ, *she;* Plur. ⲉⲛⲛⲁ or ⲛ̄ⲛⲁ, Sah. *we;* ⲉⲣⲉⲧⲉⲛⲛⲁ or ⲉⲧⲉⲧⲛ̄ⲛⲁ, ⲉⲧⲉⲧⲛ̄ⲁ, Sah. *ye;* ⲉⲩⲛⲁ or ⲟⲩⲛⲁ, *they;* thus: ⲉϥⲛⲁⲙⲟⲟϣⲉ ⲛ̄ⲧⲟⲧϥ ⲛ̄ⲣⲁⲧϥ, *he will go on foot.* Acts XX, 13. Sah. ϫⲉⲕⲁⲥ ϩⲱⲧⲧⲏⲩⲧⲛ̄ ⲉⲧⲉⲧⲛⲁⲡⲓⲥⲧⲉⲩⲉ, *that ye might believe.* John XIX, 35. Sah. ⲟⲩⲟϩ ⲡⲓϣⲗⲟⲗ ⲉ̀ⲧ ⲟⲩⲛⲁⲉⲣⲃⲱⲕ, *and the nation that they shall serve,* Acts VII, 7.

47. The second person fem. sing. Sah. occurs thus, ⲉⲣⲛⲁ. These Prefixes do not always express the Future, for instance they express the present participle, ⲡⲉⲧⲣⲟⲥ ⲙⲛ̀ ⲓⲱϩⲁⲛⲛⲏⲥ ⲉⲩⲛⲁⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ ⲡⲉⲣⲡⲉ, *Peter and John entering into the Temple,* Acts III, 3. Sah. and with ϩⲓⲛⲁ they express the Subjunctive Mood.

The Coptic has sometimes ⲁⲓⲛⲁ, ⲁⲕⲛⲁ, ⲁⲣⲉⲛⲁ etc. as, ϩⲁⲣⲁ ⲁϥⲛⲁϫⲉⲙ ϩⲗⲓ ϩⲓⲱⲧⲥ, *if he might find any thing upon it,* Mark XI, 13.

The 3rd Future Tense.

48. The Prefixes of the third Future.

The Prefixes of this Tense are ⲉⲓⲉ̀, *I;* ⲉⲕⲉ̀, *thou,* m.; ⲉⲣⲉ̀, *thou,* f.; ⲉϥⲉ̀ or ⲉⲣⲉ̀, *he;* ⲉⲥⲉ̀ or ⲉⲣⲉ̀, *she;* Plur. ⲉⲛⲉ̀, *we;* ⲉⲣⲉⲧⲉⲛⲉ̀, ⲉⲧⲉⲧⲛ̄ⲉ, Sah. *ye;* ⲉⲩⲉ̀, ⲉⲣⲉ̀, *they;* thus:

ⲉⲥⲉ̀ⲙⲓⲥⲓ ⲛ̀ⲟⲩϣⲏⲣⲓ ⲉⲩⲉ̀ⲙⲟⲩϯ ⲉ̀ⲡⲉϥⲣⲁⲛ, *she shall bring forth a son and they shall call his name.* Matt. I, 23. ⲉⲣⲉ̀ ⲡⲓⲣⲱⲙⲓ ⲭⲁ ⲡⲉϥⲓⲱⲧ ⲛⲉⲙ ⲧⲉϥⲙⲁⲩ ⲛ̀ⲥⲱϥ ⲟⲩⲟϩ ⲉϥⲉ̀-ⲧⲟⲙϥ ⲉ̀ⲧⲉϥⲥϩⲓⲙⲓ, *a man shall leave his father and his mother, and shall cleave to his wife.* Matt. XIX, 5.

This Tense sometimes expresses the Optative Mood, as, ⲧⲉⲭⲁⲣⲓⲥ ⲉⲥⲉϣⲱⲡⲉ ⲛⲙ̄ⲙⲁⲛ, *grace be with us,* 2. John 5. Sah. ϫⲉⲕⲁⲥ ⲉⲣⲉ̀ ⲟⲩⲣⲱⲙⲓ ⲛ̀ⲟⲩⲱⲧ ⲙⲟⲩ, *that one man should die,* John XI, 50.

The 4th Future Tense.

49. The Prefixes to this Tense are very seldom met with, but we may note a few examples, as, ⲡⲥⲁϩ ⲧⲁⲟⲩⲁϩⲧ̄ ⲛ̄ⲥⲱⲕ, *Master, I will follow thee.* Matt. VIII, 19. Sah. ⲟⲩⲟϩ ϩⲏⲡⲡⲉ ⲧⲉⲣⲁⲉⲣⲃⲟⲕⲓ, *and behold thou shalt conceive,* Luke I, 31. ⲧⲉⲣⲁⲛⲁⲩ ⲉ̀ⲡⲱⲟⲩ ⲙ̀ⲫϯ, *thou shalt see the glory of God.* John XI, 40. ⲧⲁⲣⲛ̄ⲣ̄ⲛⲟⲃⲉ ϫⲉ ⲛ̄ⲧ-ⲛ̄ϣⲟⲟⲡ ⲁⲛ ϩⲁ ⲡⲛⲟⲙⲟⲥ. *shall we sin because we are not under the law?* Rom. VI, 15. Sah. ϣⲓⲛⲉ ⲧⲁⲣⲉⲧⲛ̄ϭⲓⲛⲉ. ⲧⲱϩⲙ̄ ⲧⲁⲣⲟⲩⲟⲩⲱⲛ ⲛⲏⲧⲛ̄, *seek, ye shall find; knock, they shall open to you.* Luke XI, 9. Sah.

The Imperfect Future Tense.

50. This Tense contains the Prefixes to the imperfect, and ⲛⲁ the characteristic of the future, as, ⲛⲁⲓⲛⲁ, ⲛⲉⲓⲛⲁ, *I;* ⲛⲁⲕⲛⲁ, ⲛⲉⲕⲛⲁ, Sah. *thou,* m.; ⲛⲁⲣⲉⲛⲁ, ⲛⲉⲣⲉⲛⲁ, Sah. *thou,* f.; etc. often with ⲡⲉ, ⲟⲩⲟϩ ⲑⲁⲓ ⲛⲁⲥ-ⲛⲁⲙ̀ⲟⲩ ⲡⲉ, *and she was about to die,* Luke VIII, 42. ⲛⲁⲣⲉ ⲡⲓϫⲟⲓ ⲅⲁⲣ ⲛⲁϩⲓⲟⲩ̀ⲓ ⲙ̀ⲡⲉϥⲁ̀ⲗⲟⲩⲓⲛ ⲉ̀ⲙⲙⲁⲩ, *for*

the ship was to cast out her burden there. Acts XXI, 3. ⲛⲁⲣⲉⲧⲉⲛⲛⲁⲧⲏⲓⲧⲟⲩ ⲛⲏⲓ ⲡⲉ, *ye would have given them to me.* Galat. IV, 15. ⲛⲉⲩⲛⲁⲙⲓϣⲉ ⲡⲉ ⲛ̄ϭⲓ ⲛⲁϩⲩⲡⲉⲣⲏⲧⲏⲥ, *my servants would fight,* John XVIII, 36. Sah.

The Subjunctive Mood.

51. The Prefixes to this Mood are ⲛ̀ⲧⲁ, *I;* ⲛ̀ⲧⲉⲕ, ⲛ̄ⲅ, Sah. *thou,* m.; ⲛ̀ⲧⲉ, *thou,* f.; ⲛ̀ⲧⲉϥ, ⲛ̀ⲧⲉ, ⲛϥ̄, ⲛⲉϥ, ⲛ̄ⲧⲉ, Sah. *he;* ⲛ̀ⲧⲉⲥ, ⲛ̀ⲧⲉ, ⲛⲥ̄, ⲛ̄ⲧⲉ, Sah. *she;* Plur. ⲛ̀ⲧⲉⲛ, ⲛ̄ⲧⲛ̄, Sah. *we;* ⲛ̀ⲧⲉⲧⲉⲛ, ⲛ̄ⲧⲉⲧⲛ̄, Sah. *ye;* ⲛ̀ⲧⲟⲩ, ⲛ̀ⲧⲉ, ⲛ̄ⲥⲉ, ⲛ̄ⲧⲉ, Sah. *they.*

This Mood follows the tense of the verb that precedes it, whether of the present Tense, the Imperfect, the Perfect, or the Future, as, ⲛⲉⲩⲥⲱⲧⲙ̄ ⲙⲛ̄ ⲉⲧⲉⲥⲙⲏ ⲛ̄ⲥⲉⲛⲟⲓ ⲁⲛ, *they heard a voice, but they understood not,* Sah. Acts IX, 7. ⲥⲉⲛⲁⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̄ⲙⲟϥ ⲉ ⲧⲟⲟⲧⲟⲩ ⲛⲛ̄ⲣⲱⲙⲉ ⲛ̄ⲥⲉⲙⲟⲟⲩⲧϥ̄, *they shall deliver him into the hands of men, they shall kill him.* Matt. XVII, 22. Sah.

Also ⲉⲧⲣⲉϥⲁⲗⲉ ⲛϥ̄ϩⲙⲟⲟⲥ ϩⲓⲧⲟⲩⲱⲧϥ, *that he would ascend and sit with him.* Sah. Acts VIII, 31. ⲉⲑⲣⲟⲩϣⲉ ⲉ̀ⲃⲟⲩⲛ, *that they went in,* Acts XIV, 1. ϩⲙ̄ ⲡⲧⲉⲩⲥⲱⲧⲙ̄ ⲉⲣⲟϥ ⲁⲩⲱ ⲛ̄ⲥⲉⲛⲁⲩ ⲙ̄ⲙⲁⲉⲓⲛ ⲉⲛⲉϥⲉⲓⲣⲉ ⲙ̄ⲙⲱⲟⲩ, *when they heard and saw the miracles which he did.* Acts IX, 6. Sah. ϩⲙ̄ ⲡⲧⲣⲁⲱϣ, *when I cry.* Ps. IV, 3. Sah.

After the Particles ϩⲓⲛⲁ, ϣⲁⲛ, ϩⲱⲥⲧⲉ, ϫⲉ, ϫⲉⲕⲁⲥ, ⲙⲏⲡⲟⲧⲉ etc., it is the Subjunctive; as, ϩⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛ ⲉ̀ⲙⲓ, *that ye may know.* Matt. IX, 6.

The Optative Mood.

52. This Mood has ⲙⲁⲣ added to the Prefixes of the second Present Tense, as, ⲙⲁⲣⲓ, *I;* ⲙⲁⲣⲉⲕ, *thou,* m.; ⲙⲁⲣⲉ, *thou,* f.; ⲙⲁⲣⲉϥ, ⲙⲁⲣⲉ, *he;* ⲙⲁⲣⲉⲥ, ⲙⲁⲣⲉ, *she;* Plur. ⲙⲁⲣⲉⲛ, ⲙⲁⲣⲛ̄ Sah. *we;* ⲙⲁⲣⲉⲧⲉⲛ, ⲙⲁⲣⲉⲧⲛ̄, Sah. *ye;* ⲙⲁⲣⲟⲩ, ⲙⲁⲣⲉ, *they;* thus, ⲙⲁⲣⲉ ⲡⲁⲓ ⲁ̀ⲫⲟⲧ ⲥⲉⲛⲧ, *this cup pass from me.* Matt. XXVI, 39. ⲙⲁⲣⲉϥⲛⲁϩⲙⲉϥ ⲙⲁⲣⲉϥⲧⲟⲩϫⲟϥ, *let him deliver him, let him save him,* Psalm XXII, 8. The Bashmuric has ⲙⲁⲗⲉϥ, ⲙⲁⲗⲉⲛ, etc.

The Imperative Mood.

53. The Imperative Mood is expressed by the root itself without any Prefix, as, ⲥⲱⲧⲉⲙ, *hear thou, hear ye;* ⲥⲙⲟⲩ, *praise thou, praise ye;* or it takes ⲁ, ⲁⲣⲓ, or ⲙⲁ before the root, as, ⲁ̀ⲛⲁⲩ ⲟⲩⲟϩ ⲁ̀ⲣⲉϩ ⲉ̀ⲣⲱⲧⲉⲛ, *see, and keep you,* Luke XII, 15. ⲛⲏⲉⲧϣⲱⲛⲓ ⲁ̀ⲣⲓⲫⲁϧⲣⲓ ⲉ̀ⲣⲱⲟⲩ, *heel the sick,* Matt. X, 8. ⲁⲣⲓⲙⲛ̄ⲧⲣⲉ ϩⲁ ⲡⲁⲡⲉⲑⲟⲟⲩ, *bear witness of the evil,* John XVIII, 23. Sah. ⲁ̀ⲣⲓⲫⲙⲉⲩⲓ̀ ⲙ̀ⲫⲣⲏϯ ⲉ̀ⲧⲁϥⲥⲁϫⲓ ⲛⲉⲙⲱⲧⲉⲛ, *remember, as he spoke with you,* Luke XXIV, 6. ⲫⲁⲓ ⲇⲉ ⲁ̀ⲣⲓⲉ̀ⲙⲓ, *and know this,* Luke XII, 39. ⲁ̀ϫⲟⲥ, Copt. ⲁϫⲓⲥ, Sah. *say, say ye;* ⲁ̀ⲙⲟⲩ, *come;* ⲁ̀ⲗⲓ, *take,* from ⲉⲗ; ⲁⲗⲟⲕ, Zoeg. p. 520. ⲁⲗⲱⲧⲛ̄, *suffer ye her,* John XII, 7. Sah. from ⲗⲟ. ⲁ̀ⲛⲓ, *bring,* from ⲉⲛ etc.

The Infinitive Mood.

54. The Infinitive Mood is sometimes expressed by the root itself, but more frequently it has ⲉ̀ or ⲛ̀ prefixed, as, ⲉⲩⲕⲱϯⲛ̀ⲥⲁ ⲥⲁϫⲓ ⲛⲉⲙⲁϥ, *seeking to speak*

with him, Luke XII, 46. thus, ⲁϥⲧⲁⲟⲩⲟϥ ⲉ̀ⲥⲙⲟⲩ ⲉ̀ⲣⲱⲧⲉⲛ, *he sent him to bless you,* Acts III, 26. ⲟⲩⲟϩ ⲁⲓ̀ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲛⲁϩⲙⲟⲩ, *and I have come down to deliver them,* Acts VII, 34. ⲁϥⲉⲣϩⲏⲧⲥ ⲛ̀ϩⲓⲟⲩⲓ̀ ⲉ̀ⲃⲟⲗ, *he began to cast out,* Luke XIX, 45. ⲟⲩⲟϩ ⲙ̀ⲡⲉ ϩⲗⲓ ϣϫⲉⲙϫⲟⲙ ⲛ̀ⲉⲣⲟⲩⲱ̀, *and no one could answer,* Matt. XXII, 46. ⲁⲩⲱ ⲁⲩⲁⲣⲭⲉⲓ ⲛ̄ϣⲁϫⲉ, *and began to speak,* Acts II, 4. Sahidic.

The Coptic takes ⲡ before the verb as a sign of the Infinitive, as ⲉ ⲡⲕⲟⲥⲧ, πρὸς τὸ ἐνταφιάσαι με, *to my burial,* Sah. Matt. XXVI, 12. ⲡⲥⲟⲩⲱⲛϥ̄, τὸ ἐπίστασθαί σε, Sap. 793.

ⲉ is also used to express the Infinitive with the verbs ⲑⲣⲉ, ⲧⲣⲉ, Sah. as, ⲁ̀ⲣⲉⲧⲉⲛⲉⲣⲉ̀ⲧⲉⲛ ⲉⲑⲣⲟⲩⲭⲁ ⲟⲩⲣⲱⲙⲓ ⲛⲱⲧⲉⲛ ⲉ̀ⲃⲟⲗ ⲛⲣⲉϥϧⲱⲧⲉⲃ, *ye have asked them to release a murderer to you,* or *that they would etc.,* Acts III, 14. ⲉⲧⲣⲉⲩϩⲁⲣⲉϩ ⲉⲣⲟϥ, *to keep him,* or *that they should keep etc.,* Acts XII, 4. ⲉⲑⲣⲉⲕⲁⲓⲧⲟⲩ, *to do them,* σοι ποιῆσαι, Acts XXII, 10. ⲉⲧⲣⲉϥϯ ⲛ̄ⲟⲩⲙⲉⲧⲁⲛⲉⲁ ⲙ̄ⲡⲓ̄ⲏ̄ⲗ̄, *to give repentance to Israel,* Sah. Acts V, 31. ⲛⲁⲛⲟⲩⲥ ⲛⲁⲛ ⲉⲧⲣⲉⲛϭⲱ ⲙ̄ⲡⲓ ⲙⲁ, ὧδε εἶναι, *good for us to remain here,* or *that we should remain,* Mark. IX, 5. Sah. ⲉⲑⲣⲉ ⲛⲓⲉⲑⲛⲟⲥ ⲥⲱⲧⲉⲙ ⲉ̀ⲡⲓⲥⲁϫⲓ, ἀκοῦσαι τὰ ἔθνη, *the gentiles to hear the word,* or *should hear the word,* Acts XV, 7.

We may here remark that ϫⲓⲛ the sign of action and ⲑⲣⲉ are thus construed, ⲉ̀ⲡϫⲓⲛⲧⲟⲩⲥⲱⲧⲉⲙ ⲛ̀ⲥⲱⲛ, πρὸς τὸ πείθεσθαι αὐτοὺς, Copt. ⲉⲧⲣⲉⲩⲥⲱⲧⲙ̄ ⲛⲁⲛ, *to obey us,* or *that they may obey us,* James III, 3. ϧⲉⲛ ⲡϫⲓⲛⲧⲟⲩⲧⲁⲥⲑⲟ, ἐν τῷ ὑποστρέφειν αὐτοὺς, *in their returning,* Luke II, 43.

The Participles.

55. The Participles of the Present Tense are expressed by the Prefixes of the 2nd Present Tense, as, ⲁϥⲧⲱⲃϩ ⲉϥϫⲱⲙ̀ⲙⲟⲥ, *he prayed, saying,* Matt. XXVI, 39. ⲉⲩⲕⲓⲙ ⲛ̀ⲧⲟⲩⲁ̀ⲫⲉ ⲉⲩϫⲱⲙ̀ⲙⲟⲥ, *wagging their heads, saying,* Matt. XXVII, 39. ⲉϥⲙⲟⲟϣⲉ ⲁⲩⲱ ⲉϥϫⲓϥⲟϭⲥ ⲉϥⲥⲙⲟⲩ ⲉⲡⲛⲟⲩⲧⲉ, *walking and leaping, praising God,* Acts III, 8. S.

Participles are also expressed by the Prefixes of the Perfect and the Future with the relative pronoun prefixed, as, ⲛ̀ⲑⲱⲟⲩ ⲇⲉ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲁⲩϯⲱ̀ⲟⲩ ⲙ̀ⲫϯ, *οἱ δὲ ἀκὑσαντες, ἐδόξαζον τὸν κύριον, and they hearing,* or *(when they heard) glorified God,* Acts XXI, 20. ⲉⲧⲁϥϥⲁⲓ ⲇⲉ ⲛ̀ⲛⲉϥⲃⲁⲗ ⲉ̀ⲡϣⲱⲓ, *and lifting up his eyes,* John VI, 5. ⲟⲩⲟϩ ⲛⲏⲉⲑⲛⲁⲥⲱⲧⲉⲙ ⲉⲩⲉ̀ⲱⲛϧ, *and those hearing* (*οἱ ἀκούσαντες*) *shall live,* John V, 25. ⲉⲑⲛⲁⲧⲁⲕⲟ, *perituram,* John VI, 27.

Participles are also formed by prefixing ⲉ̀ to the signs of the Perfect Tense, as, ⲉ̀ⲁϥϩⲟⲛϩⲉⲛ, *παραγγείλας,* Matt. X, 5. ⲉ̀ⲁⲩϯϩⲁⲡ,. *κρίναντες,* Acts XIII, 27. ⲉ̀ⲁⲧⲉⲧⲉⲛⲉⲣϩⲏⲧⲥ ⲓⲥϫⲉⲛ ⲓ̅ⲗ̅ⲏ̅ⲙ̅, *ἀρξάμενοι, beginning from Jerusalem,* Luke XXIV, 47.

The Potential Mood.

56. The Letter ϣ, (ⲉϣ Sahitic.) is often met with between the Prefixes and verbs, being the sign of the Potential Mood. It is found connected with the preformants of the Indicative Mood, and the Negative Prefixes, but is most frequently united with those of the

Future Tenses, thus: ⲛⲁⲩⲥⲟϭⲛⲓ ϫⲉ ⲁ̀ⲣⲏⲟⲩ ⲥⲉⲛⲁϣⲛⲟϩⲉⲙ ⲙ̀ⲡⲓϫⲟⲓ ⲉ̀ⲙⲁⲩ, *they took counsel whether they could save the vessel there,* Acts XXVII, 39. ⲧⲉϥⲅⲉⲛⲉⲁ ⲛⲓⲙ ⲡⲉⲧⲛⲁⲉϣⲧⲁⲩⲟⲥ, *who can declare his generation,* Acts VIII, 33. Sah. ⲛ̄ⲛⲁⲉϣⲟⲩϫⲁï ⲛ̄ϩⲏⲧϥ, δεῖ σωθῆναι, *by which we can be saved,* Acts IV, 12. Sah. ⲉⲩϫⲱⲙ̀ⲙⲟⲥ ⲛⲁϥ ϫⲉ ⲛⲓⲙ ⲉⲑⲛⲁϣⲛⲟϩⲉⲙ, *saying to him, who can be saved?* Mark X, 26.

Of the Prefix ϣⲟⲩ.

57. M. Quatremère says that ϣⲟⲩ, when placed before verbs serves to indicate that a thing ought to be done, — that it merits to be done; as "ⲁϥⲧⲟⲩⲧⲱⲛ ⲧⲉϥϫⲓϫ ⲉ̀ⲃⲟⲗ ⲛ̀ϣⲟⲩⲥⲟⲗⲡⲥ, *Il étendit sa main, qui eût mérité d'être coupée.*" In composition it appears to express dignus, as, ϩⲱⲥ ϩⲁⲛϣⲟⲩⲙⲉⲛⲣⲓⲧⲟⲩ ⲛⲉ ⲛⲉⲕⲙⲁⲛ̀ϣⲱⲡⲓ, *how worthy to be loved (lovely) are thy tabernacles,* Psalm LXXXIII, 1. ⲇⲁⲩⲓⲇ ⲡⲓⲟⲩⲣⲟ ⲡⲓϣⲟⲩⲧⲁⲓⲟϥ, *David the king, very worthy to be honoured.* Prec. Copt. MS. p. 277, 284 etc. ϩⲱⲃ ⲛ̄ϣⲟⲩⲣ̄ϣⲡⲏⲣⲉ ⲙ̄ⲙⲟϥ, *things worthy to be admired,* Zoeg. 619. Sahidic.

The Negative Prefixes.

The Negative Prefix ⲛ.

58. The negative Prefixes to verbs are ⲁⲛ, ⲛ̀, with ⲁⲛ, ⲛ, ⲙ, ⲙ̀ⲡⲉ, ⲙ̀ⲡⲁⲧⲉ, ⲧⲙ̄, ϣⲧⲉⲙ, which are thus used.

The 1st Present Tense Negative.

Singular.

Coptic.	Sahidic.	Bashmuric.
ⲛ̀ϯ ⲁⲛ,	ⲛ̄ϯ ⲁⲛ,	ⲉⲛ or ⲛ̀ϯ ⲉⲛ, *I.*
ⲛ̀ⲕ ⲁⲛ,	ⲛ̄ⲅ ⲁⲛ,	*thou,* m.
ⲛ̀ⲧⲉ ⲁⲛ,	ⲛ̄ⲧⲉ ⲁⲛ,	*thou,* f.
ⲛ̀ϥ ⲁⲛ,	ⲛ̄ϥ ⲁⲛ,	ⲉⲛϥ ⲉⲛ, *he.*
ⲛ̀ⲥ ⲁⲛ,	ⲛ̄ⲥ ⲁⲛ,	*she.*

Plural.

Coptic.	Sahidic.	Bashmuric.
ⲛ̀ⲧⲉⲛ ⲁⲛ,	ⲛ̄ⲧⲛ̄ ⲁⲛ,	*we.*
ⲛ̀ⲧⲉⲧⲉⲛ ⲁⲛ,	ⲛ̄ⲧⲉⲧⲛ̄ ⲁⲛ,	*ye.*
ⲛ̀ⲥⲉ ⲁⲛ,	ⲛ̄ⲥⲉ ⲁⲛ,	ⲉⲛⲥⲉ ⲉⲛ, *they.*

The 2nd Present Tense Negative.

Singular.

Coptic.		Sahidic.		
ⲛⲁⲓ ⲁⲛ,		ⲛⲉⲓ ⲁⲛ,		*I.*
ⲛⲁⲕ ⲁⲛ,		ⲛⲉⲕ ⲁⲛ,		*thou,* m.
ⲛⲁⲣⲉ ⲁⲛ,				*thou,* f.
ⲛⲁϥ ⲁⲛ,	ⲛⲁⲣⲉ ⲁⲛ,	ⲛⲉϥ ⲁⲛ,	ⲛⲁⲣⲉ ⲁⲛ, *he & she.*	*he.*
ⲛⲁⲥ ⲁⲛ,		ⲛⲉⲧ ⲁⲛ,		*she.*

Plural.

Coptic.	Sahidic.
ⲛⲁⲛ ⲁⲛ,	ⲛⲉⲛ ⲁⲛ, *we.*
ⲛⲁⲣⲉⲧⲉⲛ ⲁⲛ,	ⲛⲉⲧⲉⲧⲛ̄ ⲁⲛ, *ye.*
ⲛⲁⲩⲁⲛ ⲁⲛ, ⲛⲁⲣⲉ ⲁⲛ,	ⲛⲉⲩ ⲁⲛ, *they.*

The Perfect Tense Negative.

Singular.

Coptic.

ⲛⲉⲧⲁⲓ ⲁⲛ, *I.*
ⲛⲉⲧⲁⲕ ⲁⲛ, *thou*, m.
ⲛⲉⲧⲁⲣⲉ ⲁⲛ, *thou*, f.
ⲛⲉⲧⲁϥ ⲁⲛ, *he.*
ⲛⲉⲧⲁⲥ ⲁⲛ, *she.*

Plural.

ⲛⲉⲧⲁⲛ ⲁⲛ, *we.*
ⲛⲉⲧⲁⲣⲉⲧⲉⲛ ⲁⲛ, *ye.*
ⲛⲉⲧⲁⲩ ⲁⲛ, ⲛⲉⲧⲁ ⲁⲛ, *they.*

The 1st Future Tense Negative.

Singular.

Coptic.		Sahidic.	Bashmuric.	
ⲛ̀ϯⲛⲁ ⲁⲛ,		ⲛ̄ϯⲛⲁ, ⲛⲉⲓⲛⲁ ⲁⲛ,	ⲛ̀ϯⲛⲉ ⲉⲛ,	*I.*
ⲛ̀ⲭⲛⲁ ⲁⲛ,		ⲛ̄ⲅⲛⲁ ⲁⲛ,		*thou*, m.
ⲛ̀ⲧⲉⲛⲁ ⲁⲛ,		ⲛ̄ⲧⲉⲛⲁ ⲁⲛ,		*thou*, f.
ⲛ̀ϥⲛⲁ ⲁⲛ,	ⲛⲁⲣⲉⲛⲁ ⲁⲛ,	ⲛ̄ϥⲛⲁ ⲁⲛ,	ⲛϥⲛⲁ ⲉⲛ,	*he.*
ⲛ̀ⲥⲛⲁ ⲁⲛ,		ⲛ̄ⲥⲛⲁ ⲁⲛ,		*she.*

Plural.

Coptic.	Sahidic.	
ⲛ̀ⲧⲉⲛⲛⲁ ⲁⲛ,	ⲛ̄ⲧⲛ̄ⲛⲁ ⲁⲛ,	*we.*
ⲛ̀ⲧⲉⲧⲉⲛⲛⲁ ⲁⲛ,	ⲛ̄ⲧⲉⲧⲛ̄ⲛⲁ ⲁⲛ,	*ye.*
ⲛ̀ⲥⲉⲛⲁ ⲁⲛ,	ⲛ̄ⲥⲉⲛⲁ ⲁⲛ,	*they.*

The 2nd Future Tense Negative.

Singular.

Coptic.		Sahidic.	
ⲛ̀ⲛⲁ,		ⲛ̄ⲛⲁ, *I.*	
ⲛ̀ⲛⲉⲕ,		ⲛ̄ⲛⲉⲕ, *thou,* m.	
ⲛ̀ⲛⲉ,		ⲛ̄ⲛⲉ, *thou,* f.	
ⲛ̀ⲛⲉϥ,	ⲛ̀ⲛⲉ,	ⲛ̄ⲛⲉϥ,	ⲛ̄ⲛⲉ, *he.* *he* and *she.*
ⲛ̀ⲛⲉⲥ,		ⲛ̄ⲛⲉⲥ,	*she.*

Plural.

ⲛ̀ⲛⲉⲛ,	ⲛ̄ⲛⲉⲛ, *we.*
ⲛ̀ⲛⲉⲧⲉⲛ,	ⲛ̄ⲛⲉⲧⲛ̄, *ye.*
ⲛ̀ⲛⲟⲩ,	ⲛ̄ⲛⲉⲩ, *they.*

The 1st Present Tense Negative.

59. The first Present Tense Negative and Participle are thus expressed ⲛ̀ϯⲥⲱⲟⲩⲛ ⲙ̀ⲡⲓⲣⲱⲙⲓ ⲁⲛ, *I know not the man,* Mat. XXVI, 72. ⲁⲩⲱ ⲛ̄ⲧⲛ̄ⲉⲓⲣⲉ ⲁⲛ ⲛ̄ⲧⲙⲉ, *and we do not the truth,* 1 John I, 8. Sah. ⲛϥⲥⲟⲟⲩⲛ ⲁⲛ, *knoweth not,* 1 John II, 11. Sah.

The Prefixes of the present Tense also express the Participle present, but the Coptic and Bashmuric often add ⲉ to the Prefixes, as ⲉⲛϥⲇⲓⲁⲕⲣⲓⲛⲉ ⲁⲛ ⲙ̄ⲡⲥⲱⲙⲁ, *not discerning the body.* 1 Cor. IX, 29. Sah. ⲉⲛⲧ̄ⲛⲁⲩ ⲁⲛ ⲉⲃⲟⲗ ⲉ ⲡⲣⲏ, *not seeing the sun,* Acts XII, 11. Sah. ⲉⲛϯⲉⲙⲡϣⲏ ⲉⲛ, *I am not worthy,* 1 Cor. XV, 9. Bash. ⲉⲛⲥⲉⲁⲣⲓⲥⲕⲉ ⲉⲛ ⲙ̀ⲫϯ, *they please not God.* 1 Thes. II, 15. Bashmuric.

The 2nd Present Tense Negative.

60. The second Present Tense Negative is thus formed, ⲛⲁϥⲟⲩⲏⲟⲩ ⲁⲛ ⲙ̀ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲙ̀ⲙⲟⲛ, *he is not far from each one of us,* Acts XVII, 27. ⲛⲉⲕϭⲱϣⲧ ⲅⲁⲣ ⲁⲛ ⲉϩⲟ ⲛ̄ⲣⲱⲙⲉ, *for thou regardest not the face of men.* Mat. XXII, 16. Sah. ⲙ̄ⲡⲉⲧⲉ ⲛⲉϥⲕⲣⲓⲛⲉ ⲙ̄ⲙⲟϥ ⲁⲛ, *who condemneth not himself,* Rom. XIV, 22. Sah.

The Perfect Tense Negative.

61. This Tense in the Coptic is thus presented to us. ⲛⲉⲧⲁⲓ̀ ⲅⲁⲣ ⲁⲛ ⲉ̀ⲑⲁϩⲉⲙ ⲛⲓⲑⲙⲏⲓ, *I came not to call the just,* Mark II, 17. ⲟⲩ ⲅⲁⲣ ⲡϣⲏⲣⲓ ⲙ̀ⲫⲣⲱⲙⲓ ⲛⲉⲧⲁϥⲓ̀ ⲁⲛ, *for the son of man hath not come,* Mark X, 45.

The 1st Future Tense Negative.

62. The following are specimens of the first Future Tense negative, ⲛ̀ϥⲛⲁⲭⲁ ⲑⲏⲛⲟⲩ ⲁⲛ, *he will not leave you,* 1 Cor. X, 13. ⲉⲣⲉ ⲡⲣⲱⲙⲉ ⲛⲁⲱⲛϩ ⲁⲛ ⲉ ⲟⲉⲓⲕ ⲙ̄ⲙⲁⲧⲉ, *man shall not live by bread alone,* Mat. III, 4. Sah. ⲛⲁⲣⲉ ϯⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲫϯ ⲛⲁⲓ̀ ⲁⲛ, *the kingdom of God will not come.* Luke XVII, 20. ⲛ̀ⲥⲉⲛⲁⲃⲟⲗϥ ⲉ̀ⲃⲟⲗ ⲁⲛ, *which shall not be thrown down.* Mat. XXIV, 2.

The 2nd Future Tense Negative.

63. This future occurs without the ⲁⲛ, as ⲡⲁⲛⲁⲓ ⲇⲉ ⲛ̀ⲛⲁⲟⲗϥ ⲉ̀ⲃⲟⲗ ϩⲁⲣⲟϥ, *my mercy I will not take from him.* Ps. LXXXIX, 33. ⲟⲩⲁⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲟⲩ ⲛ̀ⲛⲉϥⲗⲟϥⲗⲉϥ, *one of them shall not be broken,* Ps. XXXIV, 20. ⲛ̀ⲛⲉⲧⲉⲛⲫⲟϩ ⲉ̀ⲙⲉϣⲧ ⲛⲓⲃⲁⲕⲓ ⲛ̀ⲧⲉ ⲡⲓ̅ⲥ̅ⲗ̅, *ye shall not have gone over*

the cities of Israel, Mat. X, 23. When these Prefixes follow the Particles ϫⲉ, ϫⲉⲕⲁⲥ, ϩⲟⲡⲱⲥ, &c., they express the Subjunctive.

It may perhaps be hardly necessary to observe that the Prefix is sometimes written ⲉⲛ instead of ⲛ̄.

The Negative Prefix ⲙ.

64. The following form of this Prefix is only found in the Sahidic and Bashmuric Dialects. viz.

The Present Tense.

Singular.

Sahidic.

ⲙⲉⲓ, *I.*

ⲙⲉⲕ, *thou,* m.

ⲙⲉⲣⲉ, *thou,* f.

ⲙⲉϥ, } ⲙⲉⲣⲉ, *he.* *he* and *she.*

ⲙⲉⲥ, } *she.*

Plural.

ⲙⲉⲩ, ⲙⲉⲣⲉ, *they.*

The Imperfect Tense.

ⲛⲉⲙⲉϥ, *he.*

The Perfect Tense.

ⲙⲁⲕ, *thou,* m.

ⲙⲁϥ, *he.*

ⲉ is found prefixed to this form as the sign of the Participle, as ⲉⲙⲉϥ, ⲉⲙⲉⲥ, ⲉⲙⲉⲩ, &c.

The Negative Prefix ⲙ̀ⲡⲉ.

The Present Tense.

Singular.	Plural.
Coptic.	Coptic.
ⲙ̀ⲡⲁⲓ, *I.*	ⲙ̀ⲡⲁⲛ, *we.*
ⲙ̀ⲡⲁⲕ, *thou,* m.	ⲙ̀ⲡⲁⲧⲉⲧⲉⲛ, *ye.*
ⲙ̀ⲡⲁⲣⲉ, *thou,* f.	ⲙ̀ⲡⲁⲩ, ⲙ̀ⲡⲁⲣⲉ, *they.*
ⲙ̀ⲡⲁϥ, *he.* / ⲙ̀ⲡⲁⲥ, *she.* / ⲙ̀ⲡⲁⲣⲉ, *he* and *she.*	

The Perfect Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.	
ⲙ̀ⲡⲓ,	ⲙ̄ⲡⲉⲓ, ⲙ̄ⲡⲓ,		*I.*
ⲙ̀ⲡⲉⲕ,	ⲙ̄ⲡⲉⲕ,	ⲉⲙⲡⲉⲕ,	*thou,* m.
ⲙ̀ⲡⲉ,	ⲙ̄ⲡⲉ,		*thou,* f.
ⲙ̀ⲡⲉϥ,	ⲙ̄ⲡⲉϥ, } ⲙ̄ⲡⲉ, *he.*	ⲉⲙⲡⲉϥ,	*he.*
ⲙ̀ⲡⲉⲥ,	ⲙ̄ⲡⲉⲥ, } and *she.*	ⲉⲙⲡⲉⲥ,	*she.*

Plural.

Coptic.	Sahidic.	Bashmuric.	
ⲙ̀ⲡⲉⲛ,	ⲙ̄ⲡⲛ̄, ⲙ̄ⲡⲉⲛ,		*we.*
ⲙ̀ⲡⲉⲧⲉⲛ,	ⲙ̄ⲡⲉⲧⲛ̄,		*ye.*
ⲙ̀ⲡⲟⲩ,	ⲙ̄ⲡⲟⲩ, ⲙ̄ⲡⲉ,	ⲉⲙⲡⲟⲩ,	*they.*

ⲉ before the ⲙ is a sign of the Participle.

The Subjunctive.

The Imperfect and Perfect Tenses.

Singular.

Coptic.

ⲉⲧⲉⲙ̀ⲡⲓ, *I.*
ⲉⲧⲉⲙ̀ⲡⲉⲕ, *thou,* m.
ⲉⲧⲉⲙ̀ⲡⲉ, *thou,* f.
ⲉⲧⲉⲙ̀ⲡⲉϥ, } ⲉⲧⲉⲙ̀ⲡⲉ, *he.* / *he* and *she.*
ⲉⲧⲉⲙ̀ⲡⲉⲥ, } *she.*

Plural.

ⲉⲧⲉⲙⲡⲉⲛ, *we.*
ⲉⲧⲉⲙ̀ⲡⲉⲧⲉⲛ, *ye.*
ⲉⲧⲉⲙ̀ⲡⲟⲩ, *they.*

These Prefixes in Coptic correspond with ⲛ̄ⲧⲉⲣⲓⲧⲙ̄ in Sahidic.

The Negative Prefix ⲙ̀ⲡⲁⲧⲉ.

The Indicative and Subjunctive.

Singular.

Coptic.		Sahidic.		
ⲙ̀ⲡⲁϯ,		ⲙ̄ⲡⲁϯ,		*I.*
ⲙ̀ⲡⲁⲧⲉⲕ,		ⲙ̄ⲡⲁⲧⲕ̄,		*thou,* m.
ⲙ̀ⲡⲁⲧⲉ,		ⲙ̄ⲡⲁⲧⲉ,		*thou,* f.
ⲙ̀ⲡⲁⲧⲉϥ,	ⲙ̀ⲡⲁⲧⲉ.	ⲙ̄ⲡⲁⲧϥ̄,	ⲙ̄ⲡⲁⲧⲉ,	*he.* / *he & she.*
ⲙ̀ⲡⲁⲧⲉⲥ,		ⲙ̄ⲡⲁⲧⲥ̄,		*she.*

Plural.

Coptic.	Sahidic.
ⲙ̀ⲡⲁⲧⲉⲛ,	ⲙ̄ⲡⲁⲧⲛ̄, *we.*
ⲙ̀ⲡⲁⲧⲉⲧⲉⲛ,	ⲙ̄ⲡⲁⲧⲉⲧⲛ̄, *ye.*
ⲙ̀ⲡⲁ́ⲧⲟⲩ, ⲙ̀ⲡⲁⲧⲉ,	ⲙ̄ⲡⲁⲧⲟⲩ, ⲙ̄ⲡⲁⲧⲉ, *they.*

The Imperfect and Pluperfect Tenses.

Singular.

Coptic.	Sahidic.
ⲛⲉ ⲙ̀ⲡⲁϯ ⲡⲉ,	ⲛⲉ ⲙ̄ⲡⲁϯ ⲡⲉ, *I.*
ⲛⲉ ⲙ̀ⲡⲁⲧⲉⲕ ⲡⲉ,	ⲛⲉ ⲙ̄ⲡⲁⲧⲕ̄ ⲡⲉ, *thou,* m.
ⲛⲉ ⲙ̀ⲡⲁⲧⲉ ⲡⲉ,	ⲛⲉ ⲙ̄ⲡⲁⲧⲉ ⲡⲉ, *thou,* f.
ⲛⲉ ⲙ̀ⲡⲁⲧⲉϥ ⲡⲉ,	ⲛⲉ ⲙ̄ⲡⲁⲧϥ̄ ⲡⲉ, *he.*
ⲛⲉ ⲙ̀ⲡⲁⲧⲉⲥ ⲡⲉ,	ⲛⲉ ⲙ̄ⲡⲁⲧⲥ̄ ⲡⲉ, *she.*

&c. &c.

The Negative Prefixes ϣⲧⲉⲙ Copt. and ⲧⲙ̄ Sah.

Singular.

Coptic.		Sahidic.		
ⲛ̀ⲧⲁϣⲧⲉⲙ,		ⲛ̄ⲧⲁⲧⲙ̄, *I.*		
ⲛ̀ⲧⲉⲕϣⲧⲉⲙ,		ⲛ̄ⲣ̄ⲧⲙ̄, *thou,* m.		
ⲛ̀ⲧⲉϣⲧⲉⲙ,		ⲛ̄ⲧⲉⲧⲙ̄, *thou,* f.		
ⲛ̀ⲧⲉϥϣⲧⲉⲙ, }	ⲛ̀ⲧⲉϣⲧⲉⲙ,	ⲛ̄ϥⲧⲙ̄, }	ⲛ̄ⲧⲉⲧⲙ̄,	*he.* / *he & she.*
ⲛ̀ⲧⲉⲥϣⲧⲉⲙ, }		ⲛ̄ⲥⲧⲙ̄, }		*she.*

Plural.

Coptic.	Sahidic.
ⲛ̀ⲧⲉⲛϣⲧⲉⲙ,	ⲛ̄ⲧⲛ̄ⲧⲙ̄, *we.*
ⲛ̀ⲧⲉⲧⲉⲛϣⲧⲉⲙ,	ⲛ̄ⲧⲉⲧⲛ̄ⲧⲙ̄, *ye.*
ⲛ̀ⲧⲟⲩϣⲧⲉⲙ, ⲛ̀ⲥⲉϣⲧⲉⲙ,	ⲛ̄ⲥⲉⲧⲙ̄, *they.*

The Subjunctive.

The Imperfect and Pluperfect Tenses.

Singular.

Sahidic.

ⲛ̄ⲧⲉⲣⲉⲓⲧⲙ̄, *I.*
ⲛ̄ⲧⲉⲣⲉⲕⲧⲙ̄, *thou,* m.
ⲛ̄ⲧⲉⲣⲉⲧⲙ̄, *thou,* f.
ⲛ̄ⲧⲉⲣⲉϥⲧⲙ̄, *he.*
ⲛ̄ⲧⲉⲣⲉⲥⲧⲙ̄, *she.*

Plural.

ⲛ̄ⲧⲉⲣⲟⲩⲧⲙ̄, *they.*

Conditional.

Singular.

Coptic.		Sahidic.		Bashmuric.	
ⲁⲓϣⲧⲉⲙ,		ⲉⲓⲧⲙ̄,			*I.*
ⲁⲕϣⲧⲉⲙ,		ⲉⲕⲧⲙ̄,			*thou,* m.
ⲁⲣⲉϣⲧⲉⲙ,		ⲉⲣⲉⲧⲙ̄,			*thou,* f.
ⲁϥϣⲧⲉⲙ,	ⲁⲣⲉϣⲧⲉⲙ,	ⲉϥⲧⲙ̄,	ⲉⲣⲉⲧⲙ̄,	ⲁⲗⲉϣⲧⲉⲙ,	*he.* / *he & she.*
ⲁⲥϣⲧⲉⲙ,		ⲉⲥⲧⲙ̄,			*she.*

Plural.

Coptic.	Sahidic.	
ⲁⲛϣⲧⲉⲙ,	ⲉⲛⲧⲙ̄,	*we.*
ⲁⲣⲉⲧⲉⲛϣⲧⲉⲙ,	ⲉⲧⲉⲧⲛ̄ⲧⲙ̄,	*ye.*
ⲁⲩϣⲧⲉⲙ,	ⲉⲩⲧⲙ̄,	*they.*

Another particle with this Prefix in the Sahidic is ϣⲁⲛ, *if,* as ⲉⲓϣⲁⲛⲧⲙ̄, ⲉⲕϣⲁⲛⲧⲙ̄, etc.

The Imperative.

Coptic.	Sahidic.	Bashmuric.
ⲙ̀ⲡⲉⲣ,	ⲙ̄ⲡⲣ̄,	ⲙ̀ⲡⲉⲗ,
ⲙ̀ⲡⲉⲛⲑⲣⲉ,	ⲙ̄ⲡⲣⲧⲣⲉ,	ⲙ̀ⲡⲉⲗⲧⲣⲉ.

These take the Pronoun Suffixes, as ⲙ̀ⲡⲉⲛⲑⲣⲓ, for which see the auxiliary verb ⲑⲣⲉ, Coptic. ⲧⲣⲉ, Sahidic which are below.

The Infinitive.

Coptic.	Sahidic.	Bashmuric.
ⲉ̀ϣⲧⲉⲙ,	ⲉⲧⲙ̄,	ⲉϣⲧⲙ̄,
and	and	
ⲉ̀ϣⲧⲉⲙⲑⲣⲉ,	ⲉⲧⲙ̄ⲧⲣⲉ,	
ⲉ̀ϣⲧⲉⲙⲉⲑⲣⲉ,	ⲉⲧⲙ̄ⲉⲧⲣⲉ.	

These like the above take the Pronoun Suffixes to the verb ⲑⲣⲉ, Coptic and ⲧⲣⲉ, Sahidic.

The Auxiliary verb ⲑⲣⲉ, ⲧⲣⲉ, Sah. to be, to do.

Singular.

Coptic.	Sahidic.	Bashmuric.
ⲑⲣⲓ,	ⲧⲣⲁ,	*I.*
ⲑⲣⲉⲕ,	ⲧⲣⲉⲕ,	*thou,* m.
ⲑⲣⲉ,	ⲧⲣⲉ,	*thou,* f.
ⲑⲣⲉϥ, } ⲑⲣⲉ,	ⲧⲣⲉϥ, } ⲧⲣⲉ,	*he.* *he* and *she.*
ⲑⲣⲉⲥ, }	ⲧⲣⲉⲥ, }	*she.*

Plural.

Coptic.	Sahidic.	Bashmuric.
ⲑⲣⲉⲛ,	ⲧⲣⲉⲛ,	*we.*
ⲑⲣⲉⲧⲉⲧⲉⲛ, ⲑⲣⲉⲧⲉⲛ,	ⲧⲣⲉⲧⲉⲧⲛ̄, ⲧⲣⲉⲧⲛ̄,	*ye.*
ⲑⲣⲟⲩ, ⲑⲣⲉ,	ⲧⲣⲉⲩ, ⲧⲣⲉ,	ⲧⲣⲟⲩ, *they.*

65. The Auxiliary is thus used ⲛⲏ ⲇⲉ ⲉ̀ⲧⲁⲩⲉ̀ⲣⲓϫⲱⲛⲧ, *and have made me angry*, or *have provoked me.* Num. XV, 23. ⲁϥⲉ̀ⲣⲟ ⲙ̀ⲙⲟⲥ ⲉ̀ϫⲫⲉ ⲛⲱⲓⲕ, *causeth her to commit adultery.* Matt. XIX, 9. ⲁⲩⲧⲣⲉ ⲡϫⲟⲓ ⲁⲥⲁⲓ, *they made the vessel that it should be lightened,* or *they lightened the vessel.* Acts XXVII, 38. Sahidic. ϯⲛⲁⲧⲣⲉⲧⲉⲧⲛ̄ⲣ̄ⲡⲙⲉⲉⲩⲉ ⲛ̄ⲛⲉϥϩⲃⲏⲩⲉ, *I will cause that you remember his works, I will remind you of his works,* 1 John 10. Sah. ⲙⲛ̄ⲛ̄ⲥⲁ ⲧⲣⲁⲃⲱⲕ, *after my departure.* Acts XX, 29. Sahidic. ⲡⲟ̄ⲥ̄ ⲫⲏⲉ̀ⲧⲉ̀ⲣⲟ ⲛ̀ⲛⲁⲓ, *the Lord who doeth these things,* Acts XV, 17. ⲉⲑⲣⲟⲩⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ϫⲉ ⲛⲓⲣⲱⲙⲓ, *that men may see them,* Matt. XXIII, 5. ⲉ̀ⲑⲣⲉⲧⲉⲛⲱϣ ⲉ̀ⲧⲁⲓ ⲉ̀ⲡⲓⲥⲧⲟⲗⲏ, *that ye read this epistle,* 1 Thes. V, 26.

66. ⲑⲣⲉ and ⲧⲣⲉ are signs of the Subjunctive with ⲉ, or some sign of the Subjunctive before them, as ⲉⲑⲣⲉⲕⲁⲓⲧⲟⲩ, *that thou mayest do them,* or *to do them.* Acts XXII, 10. ⲉⲑⲣⲉϥϣⲱⲡⲓ ⲛ̀ⲓⲱⲧ ⲛ̀ⲟⲩⲙⲏϣ ⲛ̀ⲉⲑⲛⲟⲥ, *that he might be the father of many nations,* Rom. IV, 18. ⲉ̀ⲑⲣⲟⲩⲥⲁϫⲓ ⲛⲁϩⲣⲁⲕ, *that they might speak before thee,* Acts XXIII, 30. ϩⲁⲡⲥ ⲟⲛ ⲉⲧⲣⲁⲛⲁⲩ ⲉⲧⲕⲉϩⲣⲱⲙⲏ, *it is necessary also that I should see Rome.* Acts XIX, 21. Sah. ⲛⲁⲛⲟⲩⲥ ⲛⲁⲛ ⲉⲧⲣⲉⲛϭⲱ ⲙ̄ⲡⲁⲓ ⲙⲁ; *it is good for us that we should remain here,* or *to remain here.* Mark IX, 5. Sah. ⲉ̀ⲑⲣⲉ ⲛⲓⲉⲑⲛⲟⲥ ⲥⲱⲧⲉⲙ ⲉ̀ⲡⲓⲥⲁϫⲓ, *that the gentiles should hear the word,* Acts XV, 7. ⲉⲧⲙ̄ⲧⲣⲉϥⲃⲱⲕ ⲉϩⲟⲩⲛ, *that he would not go in,* Acts XIX, 31. Sah. ⲙ̄ⲛ̄ⲛ̄ⲥⲁ ⲧⲣⲉ ⲡⲉϣⲧⲟⲣⲧⲣ̄ ⲗⲟ, *after the tumult ceased,* Acts XX, 1. Sah. ⲉⲧⲣⲉⲩϩⲁⲣⲉϩ ⲉⲣⲟϥ, *to keep him,* or *that they should keep him.* Acts XII, 4. Sah.

It will be seen that ϵⲑⲣⲉ and ⲉⲧⲣⲉ with the suffixes express also the infinitive.

We may also observe that these auxiliaries, taking the Pronoun suffixes, often lose their distinctive signification, which is absorbed by the following verb.

The Auxiliary Verb ⲉⲣ, ⲣ̄, Sah. ⲉⲗ, Bash. to be, to do.

67. When the verb ⲉⲣ, ⲣ̄ or ⲉⲗ, is joined to a noun, it is a verb, as ⲟⲩⲱⲓⲛⲓ, *light;* ⲉⲣⲟⲩⲱⲓⲛⲓ, *to enlighten* or *to make light;* ⲙⲉⲑⲣⲉ, *a witness;* ⲉⲣⲙⲉⲑⲣⲉ, *to bear witness.*

ⲉⲣ is prefixed to verbs, and nouns used verbally, derived from the Greek, as ⲛⲁⲩⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ, *they saluted him,* Mark IX, 15. ⲉⲩⲉⲣϩⲉⲗⲡⲓⲥ ⲉ̀ⲡⲉϥⲣⲁⲛ, *they shall hope in his name,* Mat. XII, 21. — But ⲣ̄ in Sah. is very seldom prefixed to words derived from the Greek.

ϯ, *to give,* is also an auxiliary, and is joined to ⲱⲟⲩ, Copt. ⲉⲟⲟⲩ, Sah. ⲉⲁⲩ, Bash. *glory.* ϯⲱⲟⲩ, ϯⲉⲟⲟⲩ, Sah. *to give glory, to glorify.* ⲧⲟⲧ, Copt. ⲧⲟⲟⲧ, Sahidic. ⲧⲁⲁⲧ, Bash., *the hand,* ϯⲧⲟⲧ, ϯⲧⲟⲟⲧ, *to give the hand, to help.* ⲙ̀ⲕⲁϩ, *sorrow, grief,* ϯⲙ̀ⲕⲁϩ, *to give sorrow, to afflict.*

Of Irregular and defective Verbs.

68. Of the verb ⲡⲉ, *to be,* which is generally accompanied with a personal Pronoun, as ⲁⲛⲟⲕ ⲡⲉ, *I am.* Psalm XLIX, 7. ⲛ̄ⲧⲟⲕ ⲡⲉ, *thou art,* Ezech. XXXVIII, 17. ⲛ̀ⲑⲟϥ ⲡⲉ, *he is,* John XIII, 26. ⲁⲛⲟⲛ ⲡⲉ, *we are,* 1. John III, 1. Sah. ⲛ̄ⲧⲱⲧⲛ̄ ⲡⲉ, *ye are,* Matt. V, 14. Sahidic.

ϩⲀⲚⲔⲞⲨϪⲒ ⲠⲈ, *few are,* Mat. XXII, 14. ⲚⲀⲒ ⲠⲈ, *these are,* John XX, 18. ⲦⲈ is construed with feminine nouns in the same way, as ⲦⲀⲤⲀⲢⲜ ⲦⲈ, John VI, 55.

The Present Tense.

Singular.

Masc.	Fem.
ⲠⲈ, *I am,* m.	ⲦⲈ, *I am,* f.
ⲠⲈ, *thou art,* f.	ⲦⲈ, *thou art,* f.
ⲠⲈ, *he* or *it is.*	ⲦⲈ, *she* or *it is.*

Plural.

ⲚⲈ, ⲠⲈ, } *we* / *ye* / *they* } *are.*

The Imperfect Tense.

Sing. and Plural.

ⲚⲈ ⲠⲈ, *was* or *were,* m.
ⲚⲈ ⲦⲈ, *was* or *were,* f.
ⲚⲈⲨ, *were.*

The Irregular Verb ϪⲈ, ϪⲞ, ϪⲰ, or ϪⲞⲞ, Sah. ϪⲀ, Bash. to say.

The Present Tense.

Singular.

Coptic.

ϯϪⲰ ⲘⲘⲞⲤ, ϯϪⲞⲤ, } *I say.*
ⲔϪⲰ ⲘⲘⲞⲤ, *thou sayest,* m.
ⲈϤϪⲰ ⲘⲘⲞⲤ, ϪⲰ ⲘⲘⲞⲤ, } ⲈⲢⲈϪⲰ ⲘⲘⲞⲤ, *he* or *she says.*
ⲈⲤϪⲰ ⲘⲘⲞⲤ, *she says.*

Singular.

Sahidic.

ϯϫⲟⲟⲥ, *I say.*

ⲉⲕϫⲱ, *thou sayest,* m.

ϫⲱ ⲙ̄ⲙⲟⲥ,		*he says.*
ϥϫⲱ ⲙ̄ⲙⲟⲥ,	ⲉⲣⲉϫⲱ ⲙ̄ⲙⲟⲥ,	*he* or *she says.*

ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ, *she says.*

Plural.

Coptic and Sahidic.

ⲧⲉⲛϫⲱ ⲙ̀ⲙⲟⲥ, *we say.*

ⲧⲉⲧⲉⲛϫⲱ & ⲧⲉⲧⲛ̄ϫⲱ ⲙ̀ⲙⲟⲥ, *ye say.*

ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ, } *they say.*
ⲥⲉϫⲱ ⲙ̀ⲙⲟⲥ, }

The Imperfect Tense.

Singular.

Coptic.	Sahidic.
ⲛⲁⲓϫⲱ ⲙ̀ⲙⲟⲥ,	ⲛⲉⲓϫⲱ ⲙ̄ⲙⲟⲥ, *I did say.*
ⲛⲁϥϫⲱ ⲙ̀ⲙⲟⲥ,	ⲛⲉϥϫⲱ ⲙ̄ⲙⲟⲥ, *he did say.*

Plural.

ⲛⲁⲩϫⲱ ⲙ̀ⲙⲟⲥ,	ⲛⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ, *they did say.*

The Perfect Tense.

Singular.

Coptic.	Sahidic.
ⲁⲓϫⲱⲧⲟⲩ,	ⲡⲉϫⲁⲓ, *I have said.*
ⲁⲕϫⲟⲥ,	ⲁⲓϫⲟⲧⲟⲩ, } *thou,* m.
ⲁϥϫⲟⲥ,	ⲁⲕϫⲟⲟⲥ, }
	ⲁϥϫⲉ, *he.*
	ⲁϥϫⲟⲥ, { ⲁϥϫⲁⲥ, *he.*
ⲁⲥϫⲟⲥ,	ⲁϥϫⲟⲟⲥ, { ⲁϫⲟⲟⲥ, *he* or *she.*
	ⲁⲥϫⲟⲟⲥ, *he* and *she.*

Plural.

Coptic.	Sahidic.
ⲁⲣⲉⲧⲉⲛϫⲱ ⲙ̀ⲙⲟⲥ, *ye.*	
ⲡⲉϫⲱⲟⲩ ⲙ̀ⲙⲟⲥ, *they.*	ⲁⲩϫⲟⲟⲥ, *they.*
ⲁⲩϫⲟⲥ,	

The Future Tense.

Singular.

Coptic.	Sahidic.
ⲉⲕⲉ̀ϫⲟⲥ,	ⲉⲕⲉϫⲟⲟⲥ, *thou shalt,* etc.
ⲉϥⲛⲁϫⲟⲥ,	ϥⲛⲁϫⲟⲟⲥ, ⲉϥⲛⲁϫⲟⲟⲩ, } *he.*

Plural.

Coptic.	Sahidic.
ⲧⲉⲛⲛⲁϫⲉ, *we.*	ⲧⲉⲛⲁϫⲟⲥ, *we.*
ⲉⲩⲉ̀ϫⲱⲟⲩ, *they.*	ⲥⲉⲛⲁϫⲟⲟⲩ, *they.*

The Imperative Mood.

Coptic.	Sahidic.
ⲁϫⲟⲥ,	ⲁϫⲓⲥ, *say.*

The Infinitive.

Coptic.	Sahidic.
ⲁϫⲟϥ,	ⲁϫⲓⲥ, *to say.*

The Perfect Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
ⲡⲉϫⲏⲓ,	ⲡⲉϫⲁⲓ, ⲡⲉϫⲏⲓ,	*I said.*
ⲡⲉϫⲁⲕ,	ⲡⲉϫⲁⲕ,	*thou,* m.
ⲡⲉϫⲁϥ, ⲡⲉϫⲁⲥ, } ⲡⲉϫⲉ,	ⲡⲉϫⲁϥ, ⲡⲉϫⲁⲥ, } ⲡⲉϫⲉ, *he* and *she.*	ⲡⲉϫⲉϥ, *he.* ⲡⲉϫⲉⲥ, *she.*

Plural.

Coptic.	Sahidic.	Bashmuric.
ⲡⲉϫⲁⲛ,		*we.*
ⲡⲉϫⲱⲧⲉⲛ,		*ye.*
ⲡⲉϫⲁⲩ, ⲡⲉϫⲉ,	ⲡⲉϫⲁⲩ, ⲡⲉϫⲉ,	ⲡⲉϫⲉⲩ, *they.*

69. ⲟⲩⲟⲛ, and ⲟⲩⲛ̄, Sah. ⲟⲩⲁⲛ, Bash. are used for the verb *to have* or *to be*, and ⲙ̀ⲙⲟⲛ, ⲙⲛ̄ϯ, Sah. *not to have,* or *to be.* But when they take the Personal Suffixes after them, they always represent the verb *to have,* with ⲙ̀ⲙⲁⲩ, which is very often added.

Singular.

Coptic.	Sahidic.
ⲟⲩⲟⲛⲧⲏⲓ, ⲟⲩⲟⲛϯ,	ⲟⲩⲛ̄ⲧⲁⲓ, ⲟⲩⲛ̄ϯ, *I.*
ⲟⲩⲟⲛⲧⲁⲕ, ⲟⲩⲟⲛⲧⲉⲕ,	ⲟⲩⲛ̄ⲧⲁⲕ, ⲟⲩⲛ̄ⲧⲕ̄, *thou,* m.
ⲟⲩⲟⲛⲧⲉ,	ⲟⲩⲛ̄ⲧⲉ, *thou,* f.
ⲟⲩⲟⲛⲧⲁϥ, ⲟⲩⲟⲛⲧⲉϥ,	ⲟⲩⲛ̄ⲧⲁϥ, ⲟⲩⲛ̄ⲧϥ̄, *he.*
ⲟⲩⲟⲛⲧⲁⲥ, ⲟⲩⲁⲛⲧⲉⲥ,	ⲟⲩⲛ̄ⲧⲁⲥ, ⲟⲩⲛ̄ⲧⲥ̄, *she.*

Plural.

ⲟⲩⲟⲛⲧⲁⲛ, ⲟⲩⲟⲛⲧⲉⲛ,	ⲟⲩⲛ̄ⲧⲁⲛ, *we.*
ⲟⲩⲟⲛⲧⲉⲧⲉⲛ, ⲟⲩⲟⲛⲧⲱⲧⲉⲛ,	ⲟⲩⲛ̄ⲧⲉⲧⲛ̄, ⲟⲩⲛ̄ⲧⲏⲧⲛ̄, *ye.*
ⲟⲩⲟⲛⲧⲟⲩ, ⲟⲩⲟⲛⲧⲱⲟⲩ,	ⲟⲩⲛ̄ⲧⲁⲩ, ⲟⲩⲛ̄ⲧⲉⲩ, *they.*

Singular.

Bashmuric.

ⲟⲩⲁⲛⲧⲏⲓ, *I.*

ⲟⲩⲁⲛⲧⲏϥ, ⲟⲩⲁⲛⲧⲉϥ, *he.*

ⲟⲩⲁⲛⲧⲏⲥ, *she.*

Plural.

ⲟⲩⲁⲛⲧⲏⲛ, *we.*

ⲟⲩⲁⲛⲧⲏⲟⲩ, *they.*

The Participle is formed by adding **ⲉ**, as **ⲉ̀ⲟⲩⲟⲛⲧⲉⲕ**, *thou having*. The above are also written **ⲟⲩⲟⲛⲛ̀ⲑⲏⲓ**, **ⲟⲩⲟⲛⲛ̀ⲧⲁⲕ**, **ⲟⲩⲟⲛⲛ̀ⲧⲁϥ**, etc.

The Negative *not to have*, is thus expressed, and generally with **ⲙ̄ⲙⲁⲩ**.

The Present Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
ⲙ̀ⲙⲟⲛⲑⲏⲓ, ⲙ̀ⲙⲟⲛϯ,	ⲙ̄ⲙⲛ̄ϯ, ⲙⲛ̄ϯ,	ⲙⲉⲛⲑⲏⲓ, *I.*
ⲙ̀ⲙⲟⲛⲧⲉⲕ,	ⲙ̄ⲙⲛ̄ⲧⲕ̄, ⲙⲛ̄ⲧⲕ̄,	*thou*, m.
ⲙ̀ⲙⲟⲛⲧⲉ,	ⲙⲛ̄ⲧⲉ,	*thou*, f.
ⲙ̀ⲙⲟⲛⲧⲉϥ, ⲙ̀ⲙⲟⲛⲧⲁϥ,	ⲙ̄ⲙⲛ̄ⲧⲁϥ, ⲙⲛ̄ⲧϥ̄,	ⲙⲉⲛⲑⲏⲓϥ, *he.*
ⲙ̀ⲙⲟⲛⲧⲉⲥ, ⲙ̀ⲙⲟⲛⲧⲁⲥ,	ⲙ̄ⲙⲛ̄ⲧⲁⲥ, ⲙⲛ̄ⲧⲥ̄,	*she,*

Plural.

Coptic.	Sahidic.	Bashmuric.
ⲙ̀ⲙⲟⲛⲧⲉⲛ, ⲙ̀ⲙⲟⲛⲧⲁⲛ,	ⲙⲛ̄ⲧⲁⲛ,	ⲙⲉⲛⲑⲏⲛ, *we.*
ⲙ̀ⲙⲟⲛⲧⲉⲧⲉⲛ, ⲙ̀ⲙⲟⲛⲧⲱⲧⲉⲛ,	ⲙⲛ̄ⲧⲏⲧⲛ̄,	*ye.*
ⲙ̀ⲙⲟⲛⲧⲟⲩ, ⲙ̀ⲙⲟⲛⲧⲱⲟⲩ,	ⲙⲛ̄ⲧⲁⲩ, ⲙⲛ̄ⲧⲟⲩ,	ⲙⲉⲛⲧⲉⲩ, *they.*

The Imperfect Tense.

Coptic.	Sahidic.
ⲛⲉ ⲙ̀ⲙⲟⲛⲧⲉϥ ⲡⲉ, *he.*	ⲛⲉ ⲙⲛ̄ⲧⲕ̄, *thou*, m.
ⲛⲉ ⲙ̀ⲙⲟⲛⲧⲟⲩ ⲡⲉ, *they.*	ⲛⲉ ⲙⲛ̄ⲧϥ̄, *he.*
	ⲛⲉ ⲙⲛ̄ⲧⲥ̄, *she.*

These are sometimes written **ⲙ̀ⲙⲟⲛ ⲛ̀ϯ** or **ⲛ̀ⲑⲏⲓ**, **ⲙ̀ⲙⲟⲛⲛ̀ⲧⲁⲛ**, **ⲙ̀ⲙⲟⲛⲛ̀ⲧⲱⲧⲉⲛ**, etc.

Of Verbs Passive.

70. To what has been said of verbs Passive under Chap. V, we may add the following.

Verbs active are made passive by changing the vowels of the root, as ⲕⲱ, *to put,* ⲕⲏ, *to be put,* Sah. ⲙⲟⲩⲣ, *to bind,* ⲙⲏⲣ, *to be bound,* ⲥⲁϩ, *to write,* ⲥⲏϩ, *to be written,* Sah. ⲧⲱϩ, *to mix,* ⲧⲏϩ, *to be mixed,* Sah. ϣⲱϥ, *to lay waste,* ϣⲏϥ, *to be laid waste,* Sah.

Verbs active ending in ⲟ and in the passive in ⲏⲟⲩⲧ, Copt. and in ⲏⲩ in Sah. as ⲧⲁⲗⲟ, *to put on,* ⲧⲁⲗⲏⲟⲩⲧ, Copt. ⲧⲁⲗⲏⲩ, Sah. *to be put on,* etc.

71. The Participles are formed by adding ⲉⲧ, as ⲉⲧⲧⲁⲕⲏⲟⲩⲧ, from ⲧⲁⲕⲟ, and ⲉⲧⲧⲁⲕⲧⲏⲟⲩⲧ, from ⲧⲁⲕⲧⲟ; and sometimes by suffixing ⲧ also to the end as ⲉⲧⲥϩⲟⲩⲟⲣⲧ; from ⲥϩⲟⲩⲣ, Sah.

Of Suffixes to Verbs.

The following are the Pronoun Suffixes to Verbs.

Singular.

Coptic.	Sahidic.
ⲓ or ⲧ,	ⲓ or ⲧ, *me.*
ⲕ,	ⲕ or ⲅ, *thee,* m.
ϯ, ⲓ,	ⲧⲉ or ⲉ, *thee,* f.
ϥ,	ϥ, *him.*
ⲥ,	ⲥ, *her.*

Plural.

Coptic.	Sahidic.
ⲛ, ⲧⲉⲛ,	ⲛ, ⲧⲛ̄, *us.*
ⲧⲉⲛ,	ⲧⲛ̄, *you.*
ⲟⲩ,	ⲟⲩ, *them.*

The first Person singular.

72. The ι is suffixed to verbs ending in ο, as ⲙⲁⲧⲟⲩϫⲟⲓ, *deliver me,* Ps. CXXXIX, 1. ϩⲁ ⲫⲏⲉ̀ⲧⲁϥⲧⲁⲟⲩⲟⲓ, *to him that sent me,* John VII, 33. The ⲧ is suffixed to other verbs as, ⲟⲩⲟϩ ⲧⲉⲧⲉⲛⲛⲁϫⲉⲙⲧ ⲁⲛ, *and ye shall not find me,* John VII, 36. ⲉⲕⲉ̀ⲛⲁϩⲙⲉⲧ, *thou shalt save me,* Ps. XLII, 1.

The second Person singular.

73. ⲡⲉϫⲉ ⲓ̅ⲏ̅ⲥ̅ ⲛⲁϥ ⲧⲱⲛⲕ, *Jesus said unto him rise,* John V, 8. ⲛ̄ⲕⲁⲁⲕ ⲉⲃⲟⲗ, *to release thee,* John XIX, 10. Sah. ⲧⲱⲟⲩⲛⲅ̄ ⲡⲉⲧⲣⲉ, *rise Peter,* Acts X, 13. Sah. ⲉϥϫⲱⲙ̄ⲙⲟⲥ ϫⲉ ⲧⲱⲟⲩⲛⲅ̄, *saying arise,* Acts X, 26. Sahidic. ⲟⲩⲟϩ ⲥⲉⲛⲁϥⲓⲧ ⲉⲃⲟⲗ, Copt. ⲁⲩⲱ ⲥⲉⲛⲁϥⲓⲧⲉ ⲉⲃⲟⲗ, Sah. *and shall carry thee out,* f. Acts V, 9. ⲡⲉⲕⲛⲁϩϯ ⲡⲉⲧⲁϥⲛⲁϩⲙⲓ, *thy faith hath saved thee,* f. Mat. IX, 22. ϯⲁ̀ⲗⲟⲩ ⲧⲱⲟⲩⲛⲓ, *maid arise,* f. Luke VIII, 54.

The first Person plural.

74. ⲁⲗⲗⲁ ⲛⲁϩⲙⲉⲛ ⲉ̀ⲃⲟⲗϩⲁ ⲡⲓⲡⲉⲧϩⲱⲟⲩ, *but deliver us from evil,* Mat. VI, 13. ϥⲛⲁⲧⲁⲙⲟⲛ ⲉϩⲱⲃⲛⲓⲙ, *he will show us all things,* John IV, 25. Sah. ⲁⲕⲫⲁⲥⲧⲉⲛ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲡⲓϩⲁⲧ, *thou hast tried us as silver,* Psalm LXVI, 10. ⲉϣϫⲉ ⲁ ⲡⲛⲟⲩⲧⲉ ⲙⲉⲛⲣⲉⲧⲛ̄, *if God hath loved us,* 1. John IV,11. Sahidic.

The second Person plural.

75. ⲉϥⲉ̀ⲧⲁⲙⲱⲧⲉⲛ, *he shall make known unto you,* John XVI, 13. ⲁϥⲙⲉⲣⲓⲧⲛ̄, *hath loved us,* Rom VIII. 37. Sahidic.

The third Person plural.

76. ⲁϥⲧⲁⲙⲱⲟⲩ ⲉ̀ⲛⲉϥϫⲓϫ, *he showed them his hands,* John XX, 20. ⲉ̀ϧⲟⲑⲃⲟⲩ, Copt. ⲉϩⲟⲧⲃⲟⲩ, Sahidic. *to kill them,* Deut. IX, 28. ϫⲉⲕⲁⲥ ⲉϥⲉϫⲓⲧⲟⲩ ⲉⲩⲙⲏⲣ, *that he might lead them bound,* Acts IX, 21. Sah.

Of Adverbs.

77. A few adverbs are formed from nouns by prefixing the letter ⲉ to them, with the article, as ⲉϩⲟⲟⲩ, *a day,* Sah. ⲉⲡϩⲟⲟⲩ, *daily,* ⲉ̀ⲫⲗⲏⲟⲩ, *in vain.*

But most often adverbs are formed thus ϧⲉⲛ ⲟⲩⲥⲱⲟⲩⲧⲉⲛ, *ὀρθῶς, rightly,* Luke XX, 21. ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ, *truly,* Luke XX, 21.

The other adverbs will be easily discovered in the course of reading.

Of the Conjunction ϫⲉ.

78. The conjunction ϫⲉ frequently answers to the word *quod,* and generally follows the verbs of seeing, hearing, saying, and declaring; as ⲟⲩⲟϩ ⲁϥⲛⲁⲩ ⲉ̀ⲡⲟⲩⲱ̀ⲓⲛⲓ ϫⲉ ⲛⲁⲛⲉϥ, *and he saw the light that it was good.* Gen. I, 4. ϫⲉ ⲑⲱⲟⲩ ⲧⲉ ϯⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲛⲓⲫⲛⲟⲩⲓ, *for theirs is the kingdom of heaven,* Mat. V, 3.



It is often united with prepositions, as ⲉⲑⲃⲉ ϫⲉ, ⲉ̀ⲃⲏⲗ ϫⲉ, ⲉ̀ⲫⲙⲁ ϫⲉ, etc.

Of Prepositions.

79. 1) Prepositions abound in the Egyptian Language, two or more of them being frequently united in composition; as ⲉ̀ϧⲟⲩⲛ ⲉ̀, ⲉϩⲟⲩⲛ ⲉ, Sah. *in;* ⲉ̀ϧⲣⲏⲓ ⲉϫⲉⲛ, *above;* ⲉ̀ⲃⲟⲗϧⲉⲛ, ⲉⲃⲟⲗ ϩⲛ̄, Sah. *out of;* ⲛ̀ϧⲣⲏⲓ ϧⲉⲛ, *in;* ⲥⲁ ⲡⲉⲥⲏⲧ, ϩⲓ ⲡⲉⲥⲏⲧ, and ⲉ̀ ⲡⲉⲥⲏⲧ, *beneath, under.* The Preposition ⲉ̀ is frequently found united with others: as ⲉ̀ϧⲟⲩⲛ ⲉ̀, *in, into;* ⲉ̀ϩⲣⲏⲓ ⲉ̀, *to, towards;* ϣⲁ ⲉ̀ϩⲣⲏⲓ ⲉ̀, *to* etc.

2) Prepositions are sometimes prefixed to Substantives, which then have the force of Prepositions only, as has been already shown, as ϩⲁⲣⲟ, *to;* ϩⲁⲣⲟⲓ, *to me;* from ϩⲁ, *to* and ⲣⲟ, *the mouth;* ⲉ̀ϩⲣⲁ, *to, before;* from ⲉ̀ *to,* and ϩⲣⲁ, *the face;* etc.

3) The Prepositions are also used in composition with verbs, to express the idea conveyed by the verb and preposition when separated; as ϣⲉ ⲉ̀ⲡϣⲱⲓ, *to ascend;* from ϣⲉ, *to go,* and ⲉ̀ⲡϣⲱⲓ, *above;* ⲓ̀ⲉ̀ⲡⲉⲥⲏⲧ, *to descend;* from ⲓ̀ *to go,* and ⲉ̀ⲡⲉⲥⲏⲧ, *beneath;* ϣⲉ ⲉ̀ϧⲟⲩⲛ, *to enter;* from ϣⲉ, *to go,* and ⲉ̀ϧⲟⲩⲛ, *in.*

4) The preposition ⲉ̀ⲃⲟⲗ, very often occurs in connection with verbs; as ϥⲓⲉ̀ⲃⲟⲗ, *to bear, to carry out;* ⲭⲁ ⲉ̀ⲃⲟⲗ, *to remit;* ⲥⲱⲣ ⲉ̀ⲃⲟⲗ, *to disperse;* ϭⲱⲣⲡ ⲉ̀ⲃⲟⲗ, *to reveal,* &c.

5) The Preposition ⲉ̀ⲃⲟⲗ is used with nouns in the same way, as ϣⲏⲗ ⲉ̀ⲃⲟⲗ, *a paralytic;* ϫⲟⲩϣⲧ ⲉ̀ⲃⲟⲗ, *expectation;* ϫⲱⲣ ⲉ̀ⲃⲟⲗ, *a dispersion;* ⲃⲱⲗ ⲉ̀ⲃⲟⲗ, *a dissolu-*

tion; &c. It is also used with the same words when used verbally.

6) A considerable number of Prepositions take the Pronoun suffixes, as **ⲁⲧϭⲛⲉ,** Copt. *without,* **ⲁⲧϭⲛⲟⲩⲓ,** *without me,* **ⲁⲧϭⲛⲟⲩⲕ,** *without thee,* m., **ⲉⲑⲃⲉ,** Copt., **ⲉⲧⲃⲉ,** Sah. *of* or *concerning,* **ⲉⲑⲃⲏⲧ,** Copt. **ⲉⲧⲃⲏⲏⲧ,** Sah. *concerning me;* **ⲉⲑⲃⲏⲧϥ,** Copt. **ⲉⲧⲃⲏⲏⲧϥ.** Sah. *concerning him;* &c. **ⲛⲉⲙ,** Copt. **ⲛⲙ̄,** Sah. *with,* **ⲛⲉⲙⲏⲓ,** Copt. **ⲛⲙ̄ⲙⲁⲓ,** Sah. *with me;* **ⲛⲉⲙⲁⲕ,** Coptic. **ⲛⲙ̄ⲙⲁⲕ,** Sah. *with thee;* m. **ⲛⲁϩⲣⲉⲛ,** Coptic. **ⲛⲁϩⲣⲛ̄,** Sahidic. *with, before.* **ⲛⲁϩⲣⲁⲓ,** *with me,* &c.

7) The following list of Prepositions is given, as they very frequently occur in Coptic, Sahidic and Bashmuric.

Coptic.	Sahidic.
ⲁⲧϭⲛⲉ, *without.*	**ⲁϫⲛ̄,** *without.*
ⲉ̀ⲃⲟⲗ, *from, out of.*	**ⲉⲃⲟⲗ,** *from, out of.*
ⲉ̀ⲃⲟⲗϧⲉⲛ, *from, out of.*	**ⲉⲃⲟⲗϩⲙ̄,** } *from, out of.*
ⲉ̀ⲃⲟⲗⲟⲩⲧⲉ, *before.*	**ⲉⲃⲟⲗϩⲛ̄,** }
ⲉ̀ⲃⲟⲗϩⲁ, *from.*	**ⲉⲃⲟⲗϩⲓⲧⲙ̄,** } *of, from.*
ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ, *from, out of.*	**ⲉⲃⲟⲗϩⲓⲧⲛ̄,** }
ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧ, *from.*	**ⲉⲃⲟⲗϩⲓⲧⲟⲟⲧ,** *from.*
ⲉ̀ⲃⲟⲗϩⲓⲱⲧ, *from.*	**ⲉⲃⲟⲗϩⲓϫⲙ̄,** } *of, from.*
ⲉ̀ⲃⲟⲗϩⲓϫⲉⲛ, *of, from.*	**ⲉⲃⲟⲗϩⲓϫⲛ̄,** }
ⲉ̀ⲙⲏⲣ, *beyond, over.*	**ⲉⲩ,** *in, to.*
ⲉ̀ⲡⲉⲥⲏⲧ, *beneath, under.*	**ⲉϩⲟⲩⲛ,** *in, within.*
ⲉ̀ⲥⲕⲉⲛ, *by, near.*	**ⲉϩⲣⲁ̈ⲓ,** *in, to.*
ⲉⲩ, *in, to.*	**ⲉϩⲣⲁ̈ⲓ ⲉϫⲙ̄,** *to.*
ⲉ̀ϧⲟⲩⲛ, *in, within.*	**ⲉϩⲣⲁ̈ⲓ ϩⲙ̄,** *of, from.*

Coptic.

ⲉ̀ϧⲣⲏⲓ, *in, to.*

ⲉ̀ϧⲣⲏⲓ, ⲉ̀ϩⲣⲏⲓ, } ⲉ̀ϫⲉⲛ, *in, above, upon.*

ⲉ̀ϩⲣⲏⲓ ϩⲁ, *upon.*

ⲉ̀ϫⲉⲛ, *upon, above.*

ⲓϫⲱ, *above.*

ⲓⲥϫⲉⲛ, *from.*

ⲙⲉⲛⲉⲛⲥⲁ, *after.*

ⲙ̀ⲡⲉⲙ̀ⲑⲟ, *before.*

ⲛⲁϩⲣⲁ, *before.*

ⲛⲉⲙ, *with.*

ⲛ̀ⲟⲩⲉ̀ϣⲉⲛ, *without.*

ⲛ̀ⲥⲁ, *after.*

ⲛ̀ⲧⲉⲛ, *from.*

ⲛ̀ϧⲏⲧ, *in.*

ⲛ̀ϧⲟⲩⲛ, *within.*

ⲛ̀ϧⲣⲏⲓ, *in.*

ⲟⲩⲃⲉ, *against.*

ⲟⲩⲧⲉ, *between.*

ⲫⲁϩⲟⲩ, *after, behind.*

ϣⲁ, *to.*

ϧⲁ, *towards.*

ϧⲁⲑⲟⲩⲟ, *nigh to.*

ϧⲁⲣⲁⲧ, *under.*

ϧⲁⲣⲟ, *of, from.*

ϧⲁⲧⲉⲛ, *nigh to.*

ϧⲁⲧⲟⲧ, *nigh to, to.*

ϧⲁⲧϩⲏ, *before.*

Sahidic.

ⲙⲛ̄ⲛ̄ⲥⲁ, *after.*

ⲙ̄ⲡⲙ̄ⲧⲟ, ⲙ̄ⲡⲙ̄ⲧⲟ ⲉⲃⲟⲗ, } *before.*

ⲙ̄ⲡⲕⲱⲧⲉ, *about.*

ⲛⲁϩⲣⲙ̄, ⲛⲁϩⲣⲛ̄, } *to.*

ⲛⲙ̄, *with.*

ⲛ̄ϩⲟⲩⲛ, ⲥⲁϩⲟⲩⲛ, } *within.*

ⲛ̄ϩⲏⲧ, *in.*

ⲡⲁϩⲟⲩ, *behind.*

ϩⲁⲣⲟ, *of, from.*

ϩⲁⲧⲙ̄, ϩⲁⲧⲛ̄, } *night to.*

ϩⲁⲑⲏ, ϩⲁⲧϩⲏ, } *before.*

ϩⲙ̄, ϩⲛ̄, } *in.*

ϩⲓⲣⲛ̄, *before.*

ϩⲓⲧⲙ̄, ϩⲓⲧⲛ̄, } *from.*

ϩⲓϫⲙ̄, *on, in.*

Coptic.

ϧⲁϫⲉⲛ, ϧⲁϫⲱ, } *before.*

ϧⲉⲛ, *in.*

ϧⲉⲛⲧ̀, *near to.*

ϩⲁ, *to.*

ϩⲓ, *upon, in.*

ϩⲓⲙⲏⲣ, *beyond.*

ϩⲓⲣⲉⲛ, *before.*

ϩⲓⲧⲉⲛ, *by, from.*

ϩⲓⲱⲧ, *from, of.*

ϩⲓϫⲉⲛ, *upon, in.*

ϩⲓϫⲱ, *upon, in.*

Of Conjunctions.

80. 8) The conjunction ⲟⲩⲟϩ, *and,* is frequently omitted in composition, as ⲟⲩⲟϩ ⲁⲩⲟⲩⲱⲙ ⲧⲏⲣⲟⲩ ⲁⲩⲥⲓ, *and they all ate (and) were satisfied.* Mat. XV, 37. Copt. ⲟⲩⲟϩ ⲓⲥ ϩⲁⲛⲁⲅⲅⲉⲗⲟⲥ ⲁⲩⲓ̀ ⲁⲩϣⲉⲙϣⲓ ⲙ̀ⲙⲟϥ, *and behold angels came, (and) ministered to him,* Mat. IV, 11. Copt.

9) The Conjunction ⲕⲉ, *and, also,* is placed between the article and the noun; as ⲛ̀ⲧⲉⲛϩⲓⲟⲩⲓ̀ ⲙ̀ⲡⲟⲩ ⲕⲉ ⲛⲁϩⲃⲉϥ ⲉ̀ⲃⲟⲗ ϩⲓϫⲱⲛ, *that we may cast away also their yoke from us.* Ps. II, 2. ⲙ̀ⲡⲓ ⲕⲉ ⲓⲱⲧ ⲉ̀ⲧⲁϥⲧⲁⲟⲩⲟϥ, *the Father also, who hath sent him.*

Of Interjections.

81. The principal interjections in Egyptian are ⲓⲥ, or ϩⲏⲡⲡⲉ ⲓⲥ, Copt. ϩⲏⲏⲧⲉ ⲓⲥ, Sah. *behold!* ⲟⲩⲟⲓ, *alas! woe to;* and ὦ, *oh!*

CHAP. VIII.

Of the Formation of words.

82. In treating of the formation of Egyptian words it is by no means intended to enter upon the controversy, whether nouns or verbs were the original words in language, but to give a simple statement of what the Egyptian presents to us.

83. Primitive words were no doubt short, and generally of one syllable, as ⲣⲏ, *the sun*; ⲫⲉ, *heaven;* ϫⲱ, *the head;* ϧⲣⲉ, *food;* &c.

84. Compound words are formed by uniting two or more words, as ϥⲧⲉⲫⲁⲧ, *a quadruped,* from ϥⲧⲉ, *four* and ⲫⲁⲧ, *a foot;* ⲟⲩⲱⲙⲛ̀ϩⲏⲧ, *to repent,* from ⲟⲩⲱⲙ, *to consume,* and ϩⲏⲧ, *the heart,* &c. ⲙⲁⲓ̈ⲛⲟⲩⲧⲉ, *religious,* from ⲙⲁⲓ̈, *loving,* ⲛⲟⲩⲧⲉ, *God,* Sah.

Some words are composed of ⲙⲁ, Copt., Sah. and Bash., *a place,* and ⲛ̀, the sign of the genitive, united with other words, as ⲙⲁⲛ̀ⲙⲟⲛⲓ, *a pasture, a place to feed;* from ⲙⲁ, and ⲙⲟⲛⲓ, *to feed,* ⲙⲁⲛ̀ⲫⲱⲧ, *a refuge, a place to flee to;* from ⲙⲁ, and ⲫⲱⲧ, *a flight.* ⲙⲁⲛ̀ϣⲱⲡⲓ, *a habitation;* from ⲙⲁ, and ϣⲱⲡⲓ, *to dwell.* ⲙⲁⲛ̀ϯϩⲁⲡ, *a tribunal;* from ⲙⲁ, and ϯ, *to give,* and ϩⲁⲡ, *judgment.*

Some words are composed of ⲙⲉ or ⲙⲁⲓ̈, *loving,* united with other words, as ⲙⲁⲓϩⲁⲧ, *covetous;* from ⲙⲁⲓ, and ϩⲁⲧ. *silver,* ⲙⲁⲓⲧⲁⲓⲟ, *ambitious;* from ⲙⲁⲓ, and ⲧⲁⲓⲟ, *honour.*

ⲙⲉⲧ or ⲙⲉⲑ, Copt. and ⲙⲛ̄ⲧ. Sah. are often prefixed to nouns and also to words derived from the Greek; as ⲙⲉⲧⲟⲩⲣⲟ, *a kingdom;* from ⲙⲉⲧ and ⲟⲩⲣⲟ, *a king;* ⲙⲉⲧⲙⲁⲧⲟⲓ, *an army;* from ⲙⲉⲧ and ⲙⲁⲧⲟⲓ, *a soldier;* ⲙⲛ̄ⲧⲙⲛ̄ⲧⲣⲉ, *a testimony;* from ⲙⲛ̄ⲧ and ⲙⲛ̄ⲧⲣⲉ, *a witness;* Sah. &c.

The word ⲣⲉⲙ, Copt. and ⲣⲙ̄, Sah. ⲗⲉⲙ. Bash. *a native, an inhabitant,* or *belonging to,* and the sign of the genitive prefixed to nouns; as ⲣⲉⲙⲛ̀ⲏⲓ, *a domestic;* from ⲣⲉⲙ and ⲏⲓ, *a house;* ⲣⲉⲙⲙ̀ⲫⲉ, *heavenly;* from ⲣⲉⲙ and ⲫⲉ, *heaven;* ⲣⲉⲙⲛ̀ⲭⲏⲙⲓ, *an Egyptian;* ⲣⲉⲙⲧⲁⲣⲥⲟⲥ, *a native of Tarsus.*

ⲣⲉϥ, Copt. and Sah. ⲗⲉϥ, Bash. added to verbs form compound nouns, as ⲣⲉϥⲛⲁⲩ, *an inspector,* from ⲛⲁⲩ, *to see.* ⲣⲉϥϣⲙ̄ϣⲉ, Sah. *a minister,* from ϣⲙ̄ϣⲉ, *to minister,* ⲗⲉϥϯϩⲉⲡ, Bash. *a judge;* from ϯϩⲁⲡ, *to judge.*

ⲥⲁ, Copt. and Sah. *an artificer,* is used in the formation of some words, as ⲥⲁⲛ̀ϭⲏϫⲓ, *a maker or seller of purple;* from ϭⲏϫⲓ, *purple.* ⲥⲁⲛ̀ⲱⲓⲕ, *a baker;* from ⲱⲓⲕ, *bread.* ⲥⲁⲛ̄ϩⲟⲙⲛ̄ⲧ, Sah. *an artificer in brass;* from ϩⲟⲙⲛ̄ⲧ, *brass.*

ϫⲓⲛ, Copt. and Bash. ϭⲓⲛ, Sah. prefixed to verbs often denote the presence of the action, so that they then correspond with the infinite of the Greek, with the article; as ϫⲓⲛⲙⲟϣⲓ, Copt. ϭⲓⲛⲙⲟⲟϣⲉ, Sah. *the action of going, το go.* With these prefixes verbs are frequently used as nouns; as ϫⲓⲛϫⲫⲟ, *possession,* from ϫⲫⲟ, *to possess.* ϫⲓⲛϭⲟⲃϯ, *a preparation,* from ϭⲟⲃϯ, *to prepare.*

ϣⲟⲩ, Copt. and Sah. when prefixed to verbs "serves

to indicate" Quatremère says, "that a thing merits to be done, — that it ought to be done." It consequently expresses *worthiness;* as **ϩⲱⲥ ϩⲁⲛϣⲟⲩⲙⲉⲛⲣⲓⲧⲟⲩ ⲛⲉ ⲛⲉⲕⲙⲁⲛ̀ϣⲱⲡⲓ**, *How worthy to be loved are thy tabernacles.* Ps. LXXXIII, 1. from **ⲙⲉⲛⲣⲓⲧ**, *beloved.*

ϩⲁ, Copt., Sah. and Bash. appears to express *a person, master* or *chief;* as **ϩⲁⲛ̄ϣⲉ**, Sah. *a centurion,* or *chief of a hundred men,* from **ϣⲉ**, *a hundred.* **ϩⲁⲙ̄ϣⲉ**, Sah. *a carpenter, an artificer in wood.* &c.

ⲁⲧ or **ⲁⲑ**, Copt., Sah. and Bash. which is a negative prefix to nouns.

ⲗⲁ, Copt. *much, greatly,* as **ⲗⲁϫⲁⲗ**, *very shady.*

Some nouns are formed from verbs by adding a Letter at the end, as **ⲥϩⲟⲩⲟⲣⲧ**, *a curse,* from **ⲥϩⲟⲩⲟⲣ**, *to curse.* **ⲣⲁϧⲧ**, *a fuller;* from **ⲣⲁϧ**, *to wash;* **ϫⲁⲣⲟϥ**, *silence;* from **ϫⲁⲣⲱ**, *to silence.*

Part IV.

Of the Dialects.

1. We know very little of the ancient Language of Egypt, and nearly all the remains of it we now possess, have been transmitted to us through the medium of the Coptic, Sahidic and Bashmuric Dialects. The Coptic Dialect was spoken in Lower Egypt, of which Memphis was the capital, hence it has been called with great propriety the Memphitic Dialect. The Sahidic derived its name from the Arabic word صعيد or الصعيد, *the Upper or Superior;* and was the Dialect of Upper Egypt,

of which Thebes was the capital; it has therefore been called the Thebaïc. It is impossible to say which of these two dialects was the more ancient. Georgius, Valperga, Munter, and others have decided in favour of the Coptic; and Macrizy, Renaudotius, Lacroze, and Jablonsky, with much more appearance of reason, have contended for the Sahidic. Still, however, the question must be very much left to conjecture, as we have not at present sufficient evidence to enable us to decide. Besides these two dialects, which have long been known, there is a third, which was spoken in Baschmour, a Province of the Delta.

The existence of three Dialects in Egypt has been so satisfactorily proved by Quatremère, Engelbreth and other writers, and so fully confirmed by the Bashmouric Fragments which have been discovered and published, that no more need be added to establish the fact. If however any doubt should remain on the mind of any one, the following quotation from a Manuscript work of Athanasius, a Prelate of the Coptic Church, who was Bishop of Kous, will entirely remove it.* "The Coptic Language," says he, "is divided into three dialects, the Coptic dialect of Misr, the Bahiric, and the Bashmuric: these different dialects are derived from the same language."

The introduction of Greek words into the Egyptian language commenced, no doubt, from the time of the

* Coptic MS. Royal Library Paris, quoted by Quatremère.

Macedonian conquest, which the introduction of Christianity tended to confirm and extend. The Christian Religion contained so many new ideas, that new words would be found necessary to express them. These words the Greek Language would readily supply, having been previously used by the Apostles of Christ, for a similar object: and it is probable that the Egyptians adopted the terms required, from the Greek writings of the Apostles. But we find in the Coptic and Sahidic Versions of the Scriptures, that the Translators often used Greek words in the Translation when they possessed Egyptian words, which fully expressed the same idea, which proves that the Greek and Egyptian Language were both extensively used at that period.

The Coptic Dialect.

2. The Coptic,*) or as it has been called the Bahiric, but more properly the Memphitic, was the Dialect of Lower Egypt, the מצור Mizur of the Scriptures. This Dialect is more free from Greek than the Sahidic.

Manuscripts exist in Coptic of nearly the whole of the Sacred Scriptures, of which the Pentateuch, the Book of Job, the Psalms, the Major and Minor Prophets, and the New Testament, with translations, have been published. Liturgies also of the Coptic Church exist in MSS. and the works of some of the early Fathers, the

*) The word Coptic was evidently derived from the word ΓΥΠΤC as pronounced by the Egyptians.

Acts of the Council of Nice, and also the lives of a considerable number of Saints and Martyrs.

The Sahidic Dialect.

3. The Sahidic, or more correctly the Thebaic Dialect, was spoken in Upper Egypt. As has been hinted before, it has adopted a greater number of Greek words than the Coptic. The vowels in this dialect are more frequently expressed by lines above the consonants than in the Coptic or Bashmouric; as ⲙⲛ̄ⲛ̄ⲥⲁ, *after*, Sahidic. ⲙⲉⲛⲉⲛⲥⲁ, Copt. ⲙ̄ⲡⲙ̄ⲧⲟ, Sah. *before*, ⲙ̀ⲡⲉⲙⲧⲟ, Copt.

Fragments of nearly every part of the Old and New Testament exist in Sahidic, but only fragments of the New Testament have as yet been published, and fragments of some of the Lives of Saints and Martyrs.

The Bashmouric Dialect.

4. The Bashmouric Dialect was spoken in Bashmour, a Province of the Delta, and agrees in some respects with the Coptic, and in others more nearly resembles the Sahidic.

The inhabitants of the Delta were described by ancient writers* as wild beasts, leading a wandering life, and living by robbery and plunder, whom the Persians, Greeks and Romans could hardly subdue. This will account in a great measure for the Bashmouric being more rude than the Sahidic.

A few Fragments only of this Dialect exist, and have been published.

* Thucydid. l. I. c. 110. and Diod. Sicul. l. II. c. 77.

Praxis.

Of the first Chapter of St. John's Gospel.

1. ϧⲉⲛ ⲧⲁⲣⲭⲏ ⲛⲉ ⲡⲥⲁϫⲓ ⲡⲉ ⲟⲩⲟϩ ⲡⲓⲥⲁϫⲓ ⲛⲁϥⲭⲏ ϧⲁⲧⲉⲛ ⲫϯ ⲟⲩⲟϩ ⲛⲉ ⲟⲩⲛⲟⲩϯ ⲡⲉ ⲡⲓⲥⲁϫⲓ.

In the beginning was the Word, and the Word was with God, and God was the Word.

ϧⲉⲛ, prepos. ⲧⲁⲣⲭⲏ, noun f. with ⲧ the defin. art. f. prefixed ⲛⲉ....ⲡⲉ, verb. irreg. imper. 3 pers. sing. ⲡⲥⲁϫⲓ, noun m. with ⲡ the defin. art. m. prefixed. ⲟⲩⲟϩ conjunct. ⲛⲁϥⲭⲏ verb indic. imper. 3. pers. sing. from ⲭⲏ. ϧⲁⲧⲉⲛ, prepos. ⲫϯ noun sing. m. ⲟⲩⲛⲟⲩϯ, noun masc. sing. with ⲟⲩ indef. art. prefixed.

2. ⲫⲁⲓ ⲉ̀ⲛⲁϥⲭⲏ ⲓⲥϫⲉⲛ ϩⲏ ϧⲁⲧⲉⲛ ⲫϯ.

This was from the beginning with God.

ⲫⲁⲓ, pron. demonstr. sing. m. ⲉ̀ⲛⲁϥⲭⲏ, verb. imperf. (see above) with ⲉ̀ pron. rel. ⲓⲥϫⲉⲛ, prepos. ϩⲏ, noun sing.

3. ϩⲱⲃⲛⲓⲃⲉⲛ ⲁⲩϣⲱⲡⲓ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ ⲟⲩⲟϩ ⲁⲧϭⲛⲟϥ ⲙ̀ⲡⲉ ϩⲗⲓ ϣⲱⲡⲓ ϧⲉⲛ ⲫⲏⲉ̀ⲧ ⲁϥϣⲱⲡⲓ.

All things were made by him, and without him was not anything made, among that which was made.

ϩⲱⲃⲛⲓⲃⲉⲛ, compound adject. from ϩⲱⲃ and ⲛⲓⲃⲉⲛ.. ⲁⲩϣⲱⲡⲓ, verb. perfect 3. pers. plur. from ϣⲱⲡⲓ. ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ, prepos. with ϥ the pron. suff. 3. pers. sing. ⲁⲧϭⲛⲟϥ, prepos. with ϥ pron. suff. ⲙ̀ⲡⲉ, neg. pref. 3. pers. m. to verb. ϣⲱⲡⲓ, ϩⲗⲓ, adject. neut. ⲫⲏⲉ̀ⲧ, pron. demonst. and relat. sing. ⲁϥϣⲱⲡⲓ, verb. perf. 3. pers. sing. see above.

4. ⲛⲉ ⲡⲱⲛϧ ⲡⲉ ⲉ̀ⲧⲉ ⲛ̀ϧⲏⲧϥ ⲟⲩⲟϩ ⲡⲱⲛϧ ⲡⲉ ⲫⲟⲩⲱⲓⲛⲓ ⲛ̀ⲛⲓⲣⲱⲙⲓ ⲡⲉ.

In Him was life, and the life was the light of men.

ⲡⲱⲛϧ, noun sing. with ⲡ, the defin. artic. m. pref. ⲉ̀ⲧⲉ, pron. relat. sing. ⲛ̀ϧⲏⲧϥ, prep. with ϥ suff. ⲛⲉ... ⲡⲉ, verb. irreg. imperf. 3. pers. sing. ⲫⲟⲩⲱⲓⲛⲓ, noun sing. with ⲫ def. art. m. pref. ⲛ̀ⲛⲓⲣⲱⲙⲓ, noun pl. with ⲛ̀ sign of gen. and ⲛⲓ def. art. plur. m. prefixed.

5. ⲟⲩⲟϩ ⲡⲓⲟⲩⲱⲓⲛⲓ ⲁϥⲉⲣⲟⲩⲱⲓⲛⲓ ϧⲉⲛ ⲡⲓⲭⲁⲕⲓ ⲟⲩⲟϩ ⲙ̀ⲡⲉ ⲡⲓⲭⲁⲕⲓ ϣⲧⲁϩⲟϥ.

And the light shined in the darkness, and the darkness did not comprehend it.

ⲁϥⲉⲣⲟⲩⲱⲓⲛⲓ, verb. perf. 3. pers. sing. from ⲟⲩⲱⲓⲛⲓ with ⲉⲣ prefixed. ⲡⲓⲭⲁⲕⲓ, noun sing. with ⲡⲓ def. art. m. sing. pref. ϣⲧⲁϩⲟϥ, verb perf. 3. pers. sing. with ⲙ̀ⲡⲉ, (see above) and ϣ intensive prefixed, and ϥ suff. from ⲧⲁϩⲟ.

6. ⲁϥϣⲱⲡⲓ ⲛ̀ϫⲉ ⲟⲩⲣⲱⲙⲓ ⲉ̀ⲁⲩⲟⲩⲟⲣⲡϥ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲫϯ ⲉ̀ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲓⲱⲁⲛⲛⲏⲥ.

There was a man who was sent by God, whose name was John.

ⲛ̀ϫⲉ, a sign of the nominative. ⲟⲩⲣⲱⲙⲓ, noun sing. m. with ⲟⲩ indef. art. sing. prefixed. ⲉ̀, pron. relat. sing. ⲁⲩⲟⲩⲟⲣⲡϥ, verb. perf. 3. pers. plur. for the pass. sing. (see pass. v.) and ϥ 3. pers. sing. suff. ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ, prep. ⲉ̀ⲡⲉϥⲣⲁⲛ, ⲉ̀ rel. pron. ⲡⲉϥ, his m. ⲣⲁⲛ, noun sing. m. ⲡⲉ, verb irreg. imperf.

7. ⲫⲁⲓ ⲁϥⲓ̀ ⲉⲩⲙⲉⲧⲙⲉⲑⲣⲉ ϩⲓⲛⲁ ⲛ̀ⲧⲉϥⲉⲣⲙⲉⲑⲣⲉ ϧⲁ ⲡⲓⲟⲩⲱⲓⲛⲓ ϩⲓⲛⲁ ⲛ̀ⲧⲉ ⲟⲩⲟⲛⲛⲓⲃⲉⲛ ⲛⲁϩϯ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ.

This (man) came for a witness, that he might witness to the light, that every one might believe through him.

ⲁϥⲓ̀, verb perf. 3. pers. sing. from ⲓ̀. ⲉⲩⲙⲉⲧⲙⲉⲑⲣⲉ, noun sing. with ⲉⲩ for ⲉⲟⲩ, ⲉ prepos. ⲟⲩ, indef. art. contract. into ⲉⲩ. ϩⲓⲛⲁ, conjunct. ⲛ̀ⲧⲉϥⲉⲣⲙⲉⲑⲣⲉ, verb. subjunct. 3. pers. sing. from ⲙⲉⲑⲣⲉ with ⲉⲣ prefixed. ϧⲁ, prepos. ⲟⲩⲟⲛⲛⲓⲃⲉⲛ, adj. ⲛ̀ⲧⲉ ⲛⲁϩϯ, verb subjunct. 3. pers. sing.

8. ⲛⲉ ⲛ̀ⲑⲟϥ ⲁⲛ ⲡⲉ ⲡⲓⲟⲩⲱⲓⲛⲓ ⲁⲗⲗⲁ ϩⲓⲛⲁ ⲛ̀ⲧⲉϥⲉⲣ-ⲙⲉⲑⲣⲉ ϧⲁ ⲡⲓⲟⲩⲱⲓⲛⲓ.

He was not the light, but that he might witness to the light.

ⲛ̀ⲑⲟϥ, pron. 3. pers. m. ⲁⲛ, adv. ⲁⲗⲗⲁ, conj.

9. ⲛⲁϥϣⲟⲡ ⲛ̀ϫⲉ ⲡⲓⲟⲩⲱⲓⲛⲓ ⲛ̀ⲧⲁⲫⲙⲏⲓ ⲫⲏⲉ̀ⲧ ⲉⲣⲟⲩ-ⲱⲓⲛⲓ ⲉ̀ⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲏⲟⲩ ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ.

He was the true light, which enlighteneth every man who cometh into the world.

ⲛⲁϥϣⲟⲡ, verb imperf. 3. pers. sing. from ϣⲟⲡ. ⲛ̀ⲧⲁⲫⲙⲏⲓ, adject. sing. with ⲛ̀, prefixed forming the adjective. ⲉ̀ⲣⲟⲙⲓ, noun sing. with ⲉ̀ prep. ⲛⲓⲃⲉⲛ, adj. ⲉⲑⲛⲏⲟⲩ, verb. pres. 3. pers. sing. with ⲉⲑ pron. relat. from ⲛⲏⲟⲩ. ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ, noun sing. with ⲉ̀ prep. and ⲡⲓ, defin. art. prefixed.

10. ⲛⲁϥⲭⲏ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲡⲉ ⲟⲩⲟϩ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲁϥϣⲱⲡⲓ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ ⲟⲩⲟϩ ⲙ̀ⲡⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲥⲟⲩⲱⲛϥ.

He was in the world, and the world was made by Him, and the world knew Him not.

ⲙ̀ⲡⲉ...ⲥⲟⲩⲱⲛϥ, verb. with neg. and ϥ suffix.

11. ⲁϥⲓ̀ ϩⲁ ⲛⲉⲧⲉⲛⲟⲩϥ ⲟⲩⲟϩ ⲛⲉⲧⲉⲛⲟⲩϥ ⲙ̀ⲡⲟⲩϣⲟⲡϥ ⲉ̀ⲣⲱⲟⲩ.

He came to his own, and his own received him not to them.

ϩⲁ, prep. ⲛⲉⲧⲉⲛⲟⲩϥ, adj. plur. with ϥ suff. ⲙ̀ⲡⲟⲩϣⲟⲡϥ, verb. neg. with ϥ suff. 3. pers. plur. ⲉ̀ⲣⲱⲟⲩ, Dat. pron. plur.

12. ⲛⲏ ⲇⲉ ⲉ̀ⲧ ⲁⲩϣⲟⲡϥ ⲉ̀ⲣⲱⲟⲩ ⲁϥϯ ⲉⲣϣⲓϣⲓ ⲛⲱⲟⲩ ⲉ̀ⲉⲣ ϣⲏⲣⲓ ⲛ̀ⲛⲟⲩϯ ⲛⲏⲉⲑ ⲛⲁϩϯ ⲉ̀ⲡⲉϥⲣⲁⲛ.

But those who received him to them, he gave them power to become sons of God, (to) those who believe in his name.

ⲛⲏ, pron. demon. plur· ⲇⲉ, conj. ⲉ̀ⲧ, pron. rel. pl. ⲁⲩϣⲟⲡϥ, verb. perf. 3. pers. pl. ⲁϥϯ, verb. perf. 3. pers. sing. from ϯ. ⲉⲣϣⲓϣⲓ, noun sing. masc. ⲛⲱⲟⲩ, pron. dat. ⲉ̀ⲉⲣ, verb. infin. with ⲉ̀ pref. the sign of the infin. ϣⲏⲣⲓ, noun plur.

13. ⲛⲏⲉ̀ⲧⲉ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲥⲛⲟϥ ⲁⲛ ⲛⲉ ⲟⲩⲇⲉ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲫⲟⲩⲱϣ ⲛ̀ⲥⲁⲣⲝ ⲁⲛ ⲛⲉ ⲟⲩⲇⲉ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲫⲟⲩⲱϣ ⲛ̀ⲣⲱⲙⲓ ⲁⲛ ⲛⲉ ⲁⲗⲗⲁ ⲉ̀ⲧ ⲁⲩⲙⲁⲥⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲫϯ.

Those who were not of blood, neither of the will of flesh, nor of the will of man, but who were born of God.

ⲥⲛⲟϥ, noun sing. m. ⲁⲛ, adv. negat. ⲟⲩⲇⲉ, conj. ⲛ̀ⲥⲁⲣⲝ, noun sing. m. with ⲛ̀ sign of gen. ⲁⲩⲙⲁⲥⲟⲩ, verb perf. 3. pers. plur. with ⲟⲩ, plur. suff. from ⲙⲁⲥ.

14. ⲟⲩⲟϩ ⲡⲓⲥⲁϫⲓ ⲁϥⲉⲣ ⲟⲩⲥⲁⲣⲝ ⲟⲩⲟϩ ⲁϥϣⲱⲡⲓ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧⲉⲛ ⲟⲩⲟϩ ⲁⲛⲛⲁⲩ ⲉ̀ⲡⲉϥⲱ̀ⲟⲩ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲡⲱ̀ⲟⲩ ⲛ̀ⲟⲩϣⲏⲣⲓ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲡⲉϥⲓⲱⲧ ⲉϥⲙⲉϩ ⲛ̀ϩⲙⲟⲧ ⲛⲉⲙ ⲙⲉⲑⲙⲏⲓ.

And the word was made flesh, and dwelt among us, and we saw his glory, as the glory of the only son of his Father, full of grace and truth.

ⲁϥⲉⲣ, verb perf. 3. pers. sing. from ⲉⲣ. ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧⲉⲛ, 2 prepos. the last ⲉⲛ suff. ⲁⲛⲛⲁⲩ, verb perf. 1. pers. plur. from ⲛⲁⲩ. ⲉ̀ⲡⲉϥⲱ̀ⲟⲩ, noun sing. m. with ⲉ̀ sign of acc. and ⲡⲉϥ, pref. ⲙ̀ⲫⲣⲏϯ, adv. ⲛ̀ⲟⲩϣⲏⲣⲓ, noun m. sing. with ⲛ̀ sign of gen. and ⲟⲩ indef. art. prefixed. ⲙ̀ⲙⲁⲩⲁⲧϥ, adj. sing. ⲛ̀ⲧⲟⲧϥ, pron. partic. gen. from ⲧⲟⲧ, see pronouns. ⲙ̀ⲡⲉϥⲓⲱⲧ, noun sing. with ⲙ̀ sign of gen. and ⲡⲉϥ prefixed. ⲉϥⲙⲉϩ, verb present or part. 3. pers. sing. ⲛ̀ϩⲙⲟⲧ, noun sing. m. with ⲛ̀ sign of gen. ⲛⲉⲙ, conj. ⲙⲉⲑⲙⲏⲓ, noun sing. f.

15. ⲓⲱⲁⲛⲛⲏⲥ ⲉϥⲉⲣⲙⲉⲑⲣⲉ ⲉⲑⲃⲏⲧϥ ⲟⲩⲟϩ ⲉϥⲱϣ ⲉ̀ⲃⲟⲗ ⲉϥϫⲱⲙ̀ⲙⲟⲥ, ϫⲉ ⲫⲁⲓ ⲡⲉ ⲫⲏⲉ̀ⲧ ⲁⲓϫⲟϥ ϫⲉ ⲫⲏⲉⲑ ⲛⲏⲟⲩ ⲙⲉⲛⲉⲛⲥⲱⲓ ⲁϥⲉⲣϣⲟⲣⲡ ⲉ̀ⲣⲟⲓ ϫⲉ ⲛⲉ ⲟⲩϣⲟⲣⲡ ⲉ̀ⲣⲟⲓ ⲣⲱ ⲡⲉ.

John witnesseth concerning him, and crieth out, saying, that this is he of whom I spake, he who cometh after me hath been before me, for he was before me.

ⲉⲑⲃⲏⲧϥ, prepos. with ϥ suff. ⲉϥⲱϣ ⲉ̀ⲃⲟⲗ, verb pres. 3. pers. sing. with ⲉ̀ⲃⲟⲗ, prepos. joined. ⲉϥϫⲱⲙ̀ⲙⲟⲥ, particip. from ϫⲱ, and ⲙ̀ⲙⲟⲥ particle postfixed. ϫⲉ, conjunct. but often expletive. ⲁⲓϫⲟϥ, verb perfect. 1. pers. sing. with ϥ suffixed. ⲙⲉⲛⲉⲛⲥⲱⲓ, prepos. with 1. pers. sing. suffixed. ⲁϥⲉⲣϣⲟⲣⲡ, verb perf. 3. pers. sing. from ⲉⲣ and ϣⲟⲣⲡ, ⲉ̀ⲣⲟⲓ, particle used for pronoun. 1. pers. sing. ⲣⲟ, *he, the same.*

16. ϫⲉ ⲁ̀ⲛⲟⲛ ⲧⲏⲣⲉⲛ ⲁⲛϭⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲉϥⲙⲟ̀ϩ ⲛⲉⲙ ⲟⲩϩⲙⲟⲧ ⲛ̀ⲧϣⲉⲃⲓⲱ̀ ⲛ̀ⲟⲩϩⲙⲟⲧ.

Because we all have received out of his fulness, and grace for grace.

ⲁ̀ⲛⲟⲛ, pron. plur. 1. pers. ⲧⲏⲣⲉⲛ, adject. with ⲉⲛ, 1. pers. plur. suffixed. ⲁⲛϭⲓ, verb perf. 1. pers. plur. from ϭⲓ. ⲡⲉϥⲙⲟϩ, noun sing. m. with ⲡⲉϥ prefixed. ⲟⲩϩⲙⲟⲧ, noun sing. with ⲟⲩ indefin. artic. prefixed. ⲛ̀ⲧϣⲉⲃⲓⲱ̀, prepos.: from ϣⲉⲃⲓⲱ̀, with ⲧ the art. f. and ⲛ̀ prefixed.

17. ϫⲉ ⲡⲓⲛⲟⲙⲟⲥ ⲁⲩⲧⲏⲓϥ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲙⲱⲩⲥⲏⲥ ⲡⲓϩⲙⲟⲧ ⲇⲉ ⲛⲉⲙ ϯⲙⲉⲑⲙⲏⲓ ⲁⲩϣⲱⲡⲓ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲓⲏⲥ ⲡⲭⲥ.

For the law was given by Moses, but the grace and the truth were by Jesus Christ.

ⲡⲓⲛⲟⲙⲟⲥ, noun sing. with ⲡⲓ defin. art. m. ⲁⲩⲧⲏⲓϥ, verb perf. 3. pers. plur. with ϥ suff. ϯⲙⲉⲑⲙⲏⲓ, noun sing. with ϯ, defin. art. f.

18. ⲫϯ ⲙ̀ⲡⲉ ϩⲗⲓ ⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲉ̀ⲛⲉϩ ⲡⲓⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̀ⲛⲟⲩϯ ⲫⲏⲉⲧ ⲭⲏ ϧⲉⲛ ⲕⲉⲛϥ ⲙ̀ⲡⲉϥⲓⲱⲧ ⲛ̀ⲑⲟϥ ⲡⲉⲧ ⲁϥⲥⲁϫⲓ.

Not any one hath ever seen God; the only begotten of God, he who is in the bosom of his Father, he hath declared him.

ⲙ̀ⲡⲉ..ⲛⲁⲩ, verb 3. pers. sing. negat. prefixed. ⲉ̀ⲛⲉϩ, adv. ⲕⲉⲛϥ, noun sing. with ϥ suffixed. ⲛ̀ⲑⲟϥ, pron. 3. pers. sing. ⲡⲉⲧ, pron. relat. ⲁϥⲥⲁϫⲓ, verb perf. 3. pers. sing.

19. ⲟⲩⲟϩ ⲑⲁⲓ ⲧⲉ ϯⲙⲉⲧⲙⲉⲑⲣⲉ ⲛ̀ⲧⲉ ⲓⲱⲁⲛⲛⲏⲥ ϩⲟⲧⲉ ⲉ̀ⲧ ⲁⲩⲟ̀ⲩⲱⲣⲡ ϩⲁⲣⲟϥ ⲛ̀ϫⲉ ⲛⲓⲓⲟⲩⲇⲁⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ

ⲓⲗⲏⲙ ⲛ̀ϩⲁⲛⲟⲩⲏⲃ ⲛⲉⲙ ϩⲁⲛⲗⲉⲩⲓⲧⲏⲥ ϩⲓⲛⲁ ⲛ̀ⲧⲟⲩϣⲉⲛϥ ϫⲉ ⲛ̀ⲑⲟⲕ ⲛⲓⲙ.

And this is the testimony of John, when the Jews, who sent to him from Jerusalem Priests and Levites that they might ask him, who art thou?

ⲑⲁⲓ, pron. def. fem. sing. **ⲧⲉ**, verb. irreg. pres. 3. pers. sing. fem. **ⲛ̀ⲧⲉ**, sign of gen. **ϩⲟⲧⲉ**, adv. **ϩⲁⲣⲟϥ**, prep. joined with **ⲣⲟϥ**, a particle representing the pronoun. **ⲛⲓⲓⲟⲩⲇⲁⲓ**, noun with **ⲛⲓ** defin. art. plur. prefixed. **ⲛ̀ϩⲁⲛⲟⲩⲏⲃ**, noun plur. with **ⲛ̀** gen. and **ϩⲁⲛ**, indef. art. pl. prefixed. **ⲛ̀ⲧⲟⲩϣⲉⲛϥ**, verb subjunct. 3. pers. plur. with **ϥ** suffixed. **ⲛ̀ⲑⲟⲕ**, pron. 2. pers. sing. **ⲛⲓⲙ**, pron. sing.

20. **ⲟⲩⲟϩ ⲁϥⲟⲩⲱⲛϩ ⲙ̀ⲡⲉϥϫⲱⲗ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲁϥⲟⲩⲱⲛϩ ϫⲉ ⲁ̀ⲛⲟⲕ ⲁⲛ ⲡⲉ ⲡⲭ̅ⲥ̅.**

And he confessed and denied not; and confessed that I am not the Christ.

ⲁϥⲟⲩⲱⲛϩ, verb perf. 3. pers. sing. **ⲙ̀ⲡⲉϥϫⲱⲗ ⲉ̀ⲃⲟⲗ**, verb. negat. perf. 3. pers. sing. from **ϫⲱⲗ ⲉ̀ⲃⲟⲗ**. **ⲁ̀ⲛⲟⲕ**, pron. 1. pers. sing.

From the Hymns for the Principal Feasts.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥⲙⲟϣⲓ
Again he walked
ϣⲁ ϣⲙⲟⲩⲛ ⲥ̀ⲛⲁⲩ*)
To Shmoun the second;
ⲁϥϫⲱⲣ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓϫⲁϫⲓ
He dispersed the enemies
ϧⲉⲛ ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ.
In that place.

*) The name of a city of ancient Egypt.

ⲡⲓϫⲱⲕ.

Index

of the

Prefixes, Suffixes, &c.


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